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THE RELIGIOUS SUPPORT SYSTEM
OF
THE UNITED STATES ARMY

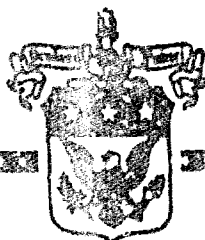
BY

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THE RELIGIOUS SUPPORT SYSTEM
OF
THE UNITED STATES ARMY
AN INDIVIDUAL STUDY PROJECT

by

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U.S. Army War College
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ABSTRACT

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The comprehensive religious support system of the U.S. Army is implemented through the Army Chaplaincy. The Chaplaincy exists historically to ensure the "free exercise of religion." It is a significant player in the Army organization, and serves to support commanders in their responsibility to provide for the religious needs of soldiers and family members. Religious support also means ministry to the command. This includes ministry to the commander as well as to the unit. Chaplains are assigned at every echelon of command down to battalion level and have specific responsibilities which ensures consistent religious support throughout the Army. Commanders have regulations to guide them in their support of the chaplain and the religious program, but both the chaplain and the Army receive technical religious support from the Chief of Chaplains office. It provides the program and policy guidance which ensures that religious support conforms to constitutional constraints, benefits all faith groups, and trains religious support personnel. The Chief of Chaplains also provides guidance on chapel facilities, resource and information management, Army programs, funding issues, training requirements, and chaplain personnel issues. The MACOM chaplains implement the Chief of Chaplains policy within their respective MACOMs and carry out other programs as executive agents. The religious support system of the Army is organized and structured to provide a total religious support program for the Total Army.

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THE RELIGIOUS SUPPORT SYSTEM
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THE UNITED STATES ARMY

CHAPTER I

INTRODUCTION

The need to provide pastoral care and religious ministrations for military personnel and units has been recognized and acted upon by the leaders of our nation since the creation of our Armed Forces. They have recognized the importance of providing for the spiritual welfare of our nation's fighting force. The religious support system is designed primarily to provide religious support to service personnel. It also provides ministry and pastoral care services to their families and authorized civilians. The comprehensive religious support system of the U.S. Army is implemented through the Army Chaplain Corps.

This paper seeks to provide an overview of how the religious support system functions in totality. It is an attempt to define the structure and organization of the U.S. Army Chaplaincy in terms of a religious support system.

The United States Army Chaplaincy is a structure that operates as a significant player in the military organization. It is a stovepipe system that serves to support commanders in

their responsibility of providing for the spiritual well-being of their soldiers. To speak of the religious support system is to identify the structure, organization and functions which make it possible for the chaplain to provide the ministry required by the Army.

BACKGROUND

The roots of the U.S. Army Chaplaincy are found in the Old Testament. Deuteronomy 20:2-4 presents the concept, "and it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people." The task of the priest was to bring spiritual comfort to those who jeopardized their lives in combat.¹ The first written job description for chaplains was inscribed in 1680. "The preacher...(has the)...duty to have 'care of souls'." These early concepts of spiritual comfort and the 'care of souls' have defined the role of the chaplain for the U.S. Army.² This concept of ministry has grown to become an important resource for the American soldier and basis of the U.S. Army religious support system.

The formal religious support system of the U.S. Army is implemented through the Chaplain Corps. Before the United States was formed as a nation, chaplains served in the colonial forces to provide religious support through the ministry of

word and sacrament.³ The colonies accepted the responsibility of providing for the spiritual needs of its soldiers by making possible the practice, nurture, and the appropriate propagation of religion. When the first amendment to the Constitution of the United States was written, it prohibited Congress from making a law respecting the establishment of religion or prohibiting "the free exercise thereof."

In order to insure that "free expression" was provided wherever its Armed Forces were stationed, Congress deemed it necessary to establish a religious support system in order to provide military personnel the right and privilege of religious worship.⁴ After the outbreak of the Revolutionary War, the Continental Congress took formal action to create the military Chaplaincy.

The Chaplaincy was established as a branch of the Armed Forces on July 29, 1775, by an act of the Continental Congress. The first challenge to the constitutionality of the Chaplaincy appeared during 1852-1853. Since then, the judiciary committees of Congress have repeatedly reaffirmed the legality of the Chaplaincy. The final affirmation was rendered by the 2d U.S. Circuit Court of Appeals of New York.

The statement of the court was captured in Title 10 of the United States Code, Section 3073. It (the Constitution) has

specifically authorized that as a part of this establishment (of the Armed Forces) there will be chaplains in the Army. Section 3064 of the same code states that commissioned officers of the Regular Army may be appointed in a special branch, but the secretary may not assign any officer of the Regular Army to a special branch. It also states that "no officer of the Army may be assigned to perform...professional duties unless he is qualified...by education, training or experience equal to that required of members of that profession." Legally and usually canonically, the chaplain's office is ecclesiastically no different than that of the civilian clergy. Both function by virtue of ordination or certification. The chaplain is a clergyperson in uniform who serves in the military as a representative of the faith group which granted ecclesiastical endorsement.⁵ Army chaplains have the dual role as staff officer and religious leader. The chaplain, as a member of the staff, implements the commander's religious support programs. Their duties are prescribed by law and regulation, and are modified by distinctive religious requirements and the mission of the Army.

The Chaplains Corps is presently represented by four (4) distinctive faith groups: Protestant, Roman Catholic, Jewish, and Greek Orthodox. As the faith group mix of the nation and

the Armed Forces change, another basic grouping may be added in the future to meet the requirements of other distinctive expressions of faith.

ENDNOTES

1. Parker C. Thompson, ed., From its European Antecedents to 1791, Vol. 1, 1978, p. xi.
2. CH (MG) Patrick J. Hessian, "An Historical Review of the Army Chaplaincy: Free Exercise," Military Chaplain Review, Fall 1983, p. 6.
3. A. Ray Applequist, ed., Church, State, and Chaplaincy, 1969, pp. 71-74.
4. Edward I. Swanson, Ministry To the Armed Forces, 1968, pp. 66-68.
5. Applequist, pp. 83-84.

CHAPTER II
THE FUNDAMENTALS OF THE SYSTEM

DOCTRINE

Chaplains are assigned responsibilities for religious support at every echelon of command down to battalion level. There are exceptions to this depending on the unit Table of Organization and Equipment (TOE). This parallel of the command structure makes it possible for the religious support system to furnish the technical and supervisory support provided by each higher headquarters to the forces on the "cutting edge".¹ The minimum requirement for a battalion is normally one chaplain and at least one chaplain assistant assigned to the same unit. Together, they form a Unit Ministry Team (UMT).

The Chaplaincy has implemented the Forward Thrust Doctrine which provides religious support down to battalion level. This doctrine facilitates ministry to soldiers in combat at the squad or section level. The supporting headquarters Chaplain has the responsibility to provide or coordinate for additional religious support to the soldiers of the battalion as requested by the supported chaplain.

The Forward Thrust Doctrine is based on information gained as a result of research following World War I and II, and

experiences in Viet Nam. This doctrine provides religious support through the intentional assignment of chaplains at all echelons down to battalion level.² The doctrine requires chaplains to be equipped with communications equipment compatible with that of the parent unit and transportation which enables the chaplain and chaplain assistant to have the mobility required to move around to provide religious support as well as to keep up with the fighting force.

The assignment of religious support at the battalion level is dependent on the Manpower Authorization Criteria (MARC), a ratio of one (1) chaplain and at least one (1) chaplain assistant for every 570 troops or major fraction thereof, and the dispersion and mission of the unit on the battlefield. This latter criterion was formerly identified as the "organization and operation" of a unit. This authorization determination provides the minimum essential religious support personnel allotted to that particular unit's Table of Organization and Equipment.

The chaplain's religious affiliation is a prime consideration when making chaplain assignments. This assiduousness provides for the most comprehensive religious support possible by carefully assigning chaplains of different faith groups to the same area of operations. A significant

problem arises when religious support must be provided to another unit as an additional duty. This less than desirable solution creates problems of area and time management for the tasked chaplain and problems of adequate religious support for the commander of the receiving unit. Supervision of religious support to units not authorized a unit ministry team is a significant responsibility for the brigade or task force chaplain who is responsible for coordinating or providing direct or general religious support. Doctrine requires chaplains to provide for those religious rites and services which they cannot ecclesiastically perform. By the same token, doctrine makes it clear that chaplains are not required to conduct or participate in any worship services, rite, or sacrament which is contrary to the practice of their denomination or to the faith group to which they belong, or to their own conscious.³

COMMANDER'S RESPONSIBILITY

The commander is responsible for the religious, spiritual, moral and ethical well-being of all personnel in the command. Because of this responsibility, commanders must provide the necessary support for the religious and spiritual requirements of all personnel within the command. They are responsible for

assisting personnel in the reasonable exercise of their religious faith. The commander will furnish chaplains with the fiscal resources, facilities, communications equipment, and transportation needed to perform religious support duties, and will assist the chaplain in implementing the command religious program.⁴ This support includes using unit and training funds to support religious activities.

The religious support plan is the commander's plan. Given the commander's guidance, the chaplain will assist the commander in planning, developing, and implementing religious policies and programs which provide for the religious support needs. The commander should provide adequate facilities to permit the free exercise of the religious right of all soldiers and family members of the unit or post community. Chaplains will assist the commander by sensitizing the commander to the special requirements of personnel in order that those requirements can be accommodated within the constraints of law, regulation, and Army mission. Accommodation includes issuing policies to prevent the scheduling of non-official functions and, to the extent possible, training during normally scheduled hours of religious worship, and assisting soldiers who are required by the tenets of their faith to observe certain customs or attend religious services by releasing them from

duties not in conflict with critical military requirements.⁵ Commanders at all levels are required to encourage a lifestyle that improves and protects the physical, emotional, and spiritual well-being through spiritual fitness programs. The chaplain further assists the commander by serving on unit and installation councils and committees which have a direct impact on quality of life.

The commander's responsibility for religious programs does not mandate command support of public forums for unfettered types of religious activities or to further the goals of outside groups regardless of how commendable these activities may be.

SPIRITUAL FITNESS

There are three dimensions that make up the comprehensive fitness of the human being. They are physical, mental, and spiritual. These dimensions both directly and indirectly affect the total readiness of the fighting force. Spiritual fitness enhances the soldier and his support group (peers, family) in times of stress, hardship, and tragedy. Studies following World War II indicated that the relationship between a soldier and the chaplain, and the soldier's personal faith, provided the soldier with an inner strength that enabled the soldier to perform beyond normal expectations in spite of fatigue, danger, or environmental conditions.⁶

General John W. Vessey, Jr., former Chairman, Joint Chief of Staff, made the statement that "the spiritual health of the Armed Forces is as important as the physical health of its members or condition of its equipment."⁷ General Vessey realized that the inner strength of the soldier - the spiritual fitness of a soldier - is critical to mission accomplishment.

These words found earlier expression in a speech made by General George C. Marshall, former Chief of Staff, Army. He said, "I look upon the spiritual life of the soldier as more important than his physical equipment...The soldier's heart...spirit...soul are everything. Unless the soldier's soul sustains him, he cannot be relied upon and will fail himself and his country in the end."⁸

Spiritual well-being is important because soldiers accomplish their tasks more efficiently when they are conscious of and have a framework of meaning which supports them. While the military continually emphasizes the soldier's spirit and stresses its importance, opportunities for spiritual enhancement are seldom considered when unit training is planned. Yet, spiritual fitness is the growth of distinctive characteristics which are necessary to sustain a soldier in time of stress, tragedy, hardship, and danger. Believing in and living up to those religious, philosophical, patriotic, and

social values which give meaning and purpose to life constitutes the essence of spiritual fitness.⁹

One of the problems surrounding spiritual fitness is the difficulty in measuring it. There are no universally accepted standards for spiritual fitness, but it is recognized when present, and readily identified as lacking when not observed. Some of the characteristics of spiritual fitness have been identified. They are theologically based, and have been proven to sustain the spirit of the soldier.

Some of these characteristics are:

- Faith in some power greater than oneself
- Belief in a positive outcome
- Ability to forgive self and others
- Capability to bond socially despite differences
- Trust and confidence in self and others

When these characteristics are combined with the professional Army ethic which stresses loyalty, duty, selfless service, and integrity, the soldier is spiritually strengthened inwardly for the demands of combat, as well as for the challenges and demands of everyday life. Spiritual fitness is not something that just happens. It is the by-product of worship, patriotism, and exploration of values. These blend to make life worth living and fighting for in order to preserve it

for one's self, for one's family, and for the American society at large. The American soldier has won on the field of battle, not always because of superior leadership, not always because of superior equipment, but because of the spirit which inspired him and for which he is universally recognized.

ADMINISTRATIVE RESTRICTIONS

Chaplains have rank, but it is rank without command. They have the authority to exercise functions of operational supervision and control.⁹ Because they are special staff officers who do not have command authority, chaplains should only be assigned duties related to their profession. Chaplains will not be assigned duties as an exchange, athletic, recreation, drug or alcohol, graves registration, welfare, morale, dining facility, personal affairs, information, education, human relations equal opportunity, next of kin notification, family support group, or survivor assistant officer. Chaplains will not be assigned any court related duty, but they may conduct inquiries into chaplain-related activities or incidents.¹⁰

In an emergency, a chaplain may perform duties unrelated to his profession, or as a volunteer, he may engage in activities which contribute to the welfare of the command.

ENDNOTES

1. U.S. Department of the Army, Field Manual 16-1, p. 1-4.
2. Ibid., p. 2-4.
3. Ibid.
4. U.S. Department of the Army, Army Regulation 165-20, May 1985, p. 4. (hereafter referred to as "AR 165-20").
5. U.S. Department of the Army, Army Regulation 600-20, March 1988, para. 5-6. (hereafter referred to as "AR 600-20").
6. U.S. Department of the Army, Pamphlet 600-63-12, September 1987, p. 1 (hereafter referred to as "DA PAM 600-63-12").
7. U.S. Department of the Army, Chaplain Corps MINI-FAA, Briefing for the Chief of Chaplains. September 1989, p. 5.
8. DA PAM 600-63-12, p. i.
9. Ibid., p. 1.
10. U.S. Department of the Army, Army Regulation 600-20, March 1988, Para. 3-12d. (hereafter referred to as "AR 600-20").

CHAPTER III

THE MISSION OF RELIGIOUS SUPPORT

Soldiers and their families, like all other Americans, are people with spiritual and religious needs. This is reflected in the political, economic, educational, and social fiber of life in the United States.¹ The Chaplaincy exists as a perpetual reminder of the government's obligation to acknowledge the inalienable rights of soldiers to practice "free exercise of religion" and to worship as they so choose.² The Chaplaincy serves to bridge the responsibility of the government with the religious right of a soldier.

The Army, through the Chaplaincy, fulfills its obligation to the soldiers and their families by providing for their religious and spiritual needs wherever they are assigned. Further, the Army also assumes responsibility for the religious and spiritual needs of State Department, Departments of Defense, and Department of the Army civilian personnel serving in areas where local religious groups are not of compatible faith. Meeting the requirements for this undertaking is not easy because the diversity of theological preferences must be balanced within the constraints of chaplain personnel

distribution. This makes the assignment of chaplains a critical issue since denominational spread, faith group requirements, and liturgical needs must be balanced in order to provide comprehensive religious support.

COOPERATION WITHOUT COMPROMISE

Chaplains occupy a unique role in religious support. They must perform the specific ministry for their own faith group and provide ministries appropriate to the rights and needs of other distinctive faith groups.³ This is quite different from the pastor in a local community whose most significant ecumenical experience may be to give the invocation before a football game or exchange pulpits with another clergyman for one Sunday during a special religious emphasis.

The chaplain must be theologically open to the extent that he is willing to provide for the practice and nurture of a soldier's faith even when it is not that of his own. The soldier's faith may be nurtured, but he should not be expected to compromise it. The same is true for the chaplain. The chaplain is not expected to compromise faith or conviction in the performance of his duties.⁴ While the chaplain must provide ministry in a theologically pluralistic environment, he is protected from being expected or required to violate the

tenants of his faith in any form. Therefore, the commander's religious program in the unit or the community must balance the requirements of faith group needs in such a manner that, while religious needs are being met, neither the faith of the participant nor the provider is compromised.

MINISTRY TO THE COMMAND

The religious support mission of the Chaplaincy is to perform and provide comprehensive religious support to soldiers, their family members and other authorized personnel. This includes worship, pastoral acts, rites, ordinances, sacraments, ceremonies, religious education, pastoral counseling, pastoral care, religious programs and visitation and to advise the command.⁵ In a combat setting it includes all the above in addition to battle fatigue ministry, moral and ethical counsel, and humanitarian concerns.

As both a special staff officer and a personal staff officer of the commander, chaplains make recommendations and provide information which will assist the commander with the responsibilities of command.⁶ This includes the primary responsibility to assist in planning, development, and implementation of programs which enhance the quality of life, and moral and spiritual climate, and the ethical well-being of the command.⁷

The chaplain serves informally as the eyes and ears for the commander to assist the command in creating a high esprit de corps, and a sense of honor and prestige on the part of soldiers and family members. Oftentimes, this requires the chaplain to take a position which is not necessarily appreciated, but which the commander needs to consider. The chaplain serves the commander best by being the honest broker in "telling it like it is." Commanders are entitled to the views of the chaplain and while in agreement or not, need to consider perceptions from a different view point.⁸ The chaplain should never be a 'yes' man, for to do so would be to fail the commander. The command is best served when the chaplain provides the feedback a commander needs to know in order to excel in command. Good commanders understand this and expect this feedback from the chaplain.⁹

It should be mentioned here, that, being the eyes and ears for the commander does not mean betraying a confidence, "slam dunking" others in subordinate leadership positions to the commander or identifying the source of information. The chaplain can inform the commander of the morale, morals, command climate, and even some events within the command without losing integrity, or hurting someone else.

The chaplain also provides religious support to the commander by serving as pastor and confidant. Commanders are people with feeling, concerns, and fears like the rest of humanity. The exalted position of command often puts commanders in a very isolated situation. They are sheltered from the majority of the soldiers through the chain of command and placed in a sensitive, segregated position because of the responsibility of command. This often leaves them no one with whom to be open. Since the chaplain is on the commander's staff, the chaplain is the most likely candidate to whom the commander can open his soul.¹⁰ Because of the tremendous pressures of command in the "Army of Excellence," the chaplain's religious support to the commander as pastor and confidant has an impact throughout the command. In the context of this pastoral relationship between commander and chaplain tensions are reduced, decisions are contemplated with less emotion, thoughts and ideas are clarified, tasks become less complicated, and command has become refocused on the essentials. This is not an easy relationship to establish, but it is one that pays exceptionally good dividends.

The chaplain has a pastoral responsibility to the soldiers in the command which is similar to that given to the commander. These similar but different responsibilities sometimes lead to

tensions between confidentiality and staff responsibilities. There are times when the unit chaplain is aware of information about which the commander should know, but since the information was received in confidentiality, it may not be discussed. There are ways of making this problematic information known, but the identity of the person involved must be protected. The clash of loyalties should not result in an ethical dilemma, but in effective religious support to the soldier and a close scrutiny of the possible impact of the problem on the unit. There may be the time when the chaplain must advise the soldier to make his problem known to the command if the safety of other soldiers in the command may be at stake.

ENDNOTES

1. Applequist, p. 70.
2. Ibid., p. 94.
3. AR 165-20, Para. 1-10.
4. AR 165-1, Para. 1-10.
5. Ibid., AR 165-20, Para. 2-1.
6. Ibid., Para. 3-1.
7. CH (COL) Jack Ettershank, "The Chaplain's Allegiance to the Military." Military Chaplains Review, Fall 1983, p. 43.
8. Hessian, p. 8.
9. CH (COL) John W. Schumacher, Instructor U.S. Army War College, Carlisle Barracks, Pennsylvania. Conversation, March 1990.
10. Ibid.

CHAPTER IV

THE OFFICE OF THE CHIEF OF CHAPLAINS

The Office of the Chief of Chaplains finds its legitimacy in the 10th U.S. Code, Section 3072.¹ It serves as a liaison to attend the delicate balance between church and state. One of the fundamental reasons for the establishment of this office came from the pressure of ecclesiastical groups. They wanted to insure that chaplains were truly representatives of recognized religious bodies and to establish a system for policing them. Religious leaders wanted to insure that religious support was under the operational supervision and control of an office which would be responsible both to the religious body and to the military.² This significant ecclesiastical relations role requires the Chief of Chaplains to be the intermediary between the interests of religious bodies and the concerns of the Army, and to serve the interests of both as the honest broker. A paramount responsibility of the Chief's office is to insure that the Chaplains Corps does not become the representative for any one faith group, religious viewpoint, or doctrine.³

The Chief of Chaplains is the principal adviser to the Secretary of the Army and the Chief of Staff of the Army on

religious and moral issues. He serves on the personal staff of the Chief of Staff of the Army. It is his responsibility to insure that the religious support requirements of the Army program are implemented. The Chief of Chaplains also has the responsibility for providing the technical supervision over the religious support in the U.S. Army. This includes policy guidance, functional control, and branch management.

The Chief of Chaplains policy guidance insures that the religious support rendered by the Chaplaincy and its resources benefits all faith groups without discrimination, supports the command, and utilizes resources in a manner consistent with congressional intent. The Chief of Chaplains has issued seventeen (17) policies for this purpose. (Appendix B)

THE DIRECTORATE OF PERSONNEL AND ECCLESIASTICAL RELATIONS

The Director of Personnel is responsible to the Chief of Chaplains for managing all personnel actions in the Chaplain Corps. This includes accessioning, making school selections, assigning chaplain personnel, conducting or directing promotion boards to be held, and managing the grade structure for the Chief of Chaplains.⁴

Assignment

Assignment of chaplains to support the religious program of commanders is more difficult than the assignment of other Army officers. Because of the requirement to balance distinctive faith groups, and in order to provide religious support for all soldiers and families, the Director of Personnel must not only consider distinctive faith groups, but must also consider theological differences within the groups. Chaplains from churches which baptize babies by sprinkling are required at each installation as are those chaplains who baptize only youth and adults by immersion. Some chaplains are not permitted by their church to perform or participate in religious rites which are considered sacraments by other churches. This complicates the assignment process.⁵

One of the major problems facing the U.S. Army is the shortage of Catholic priests. In terms of need, it is estimated that there should be approximately 548 Roman Catholic Chaplains serving on active duty.⁶ At the present, there are about 196.⁷ This shortage caused considerable restructuring of the Catholic programs in the Army. There does not appear to be any immediate solution to the problem because the shortage of priests in the military is a reflection of the shortage in the civilian parish. The problem is exacerbated by the Army's new

priority of readiness. The number of Catholic priests assigned to contingency corps or quick reaction forces will need to be increased. Because of the physical demands of contingency corps or quick reaction forces, the rank, and the average age of Catholic chaplains, only a small number of the priests are eligible for assignments to them.

Assignments of chaplains are made to or coordinated with the Major Army Command (MACOM) chaplains. In USAREUR, WESTCOM, and 8th Army (Korea), assignments are made to the MACOM which further assigns the chaplain in a corps, installation, or post which makes the specific unit assignment. The other MACOMs coordinate with the Personnel Directorate regarding their personnel distribution requirements. The Personnel Directorate provides chaplains assigned within these MACOMs with orders to a specific post, installation, or unit. The assignment process requires close management in order to provide the distinctive faith group spread, the military skill requirements, special ministry skills, denominational balance, and utilization tours all at the right time and place within the grade structure constraints; thus, assignments become complicated.

The exceptions to the usual assignments policy are for colonel assignments and key chaplain positions such as that of the division, corps, and MACOM chaplains. These assignments

are made by the Chief of Chaplains.

Accessions

The Chaplaincy normally accessions 100 - 120 chaplains each year.⁸ This is the number needed to replace those who leave the service for a variety of reasons. The total process involves working with the minister or priest who wants to become a chaplain and with the church or ecclesiastical endorsing agency which sponsors the person. The Director of Personnel also works with the Army Reserve and National Guard to process the paperwork necessary for a minister or priest to become commissioned.

In the past, a denominational quota system for chaplains was utilized. It was based on the U.S. population and the size and membership of churches and faith groups represented in the Handbook of American Churches. This provided the numerical bracket for each organized religious body's quota. In recent years, chaplains have been selected on the basis of best qualified regardless of denomination or faith group.⁹ This change has resulted in less active recruitment by the larger, older denominations in Protestantism and has led to a significant increase in representation from smaller, independent religious groups. While the overall quality of the

chaplains remain high, accessioning chaplains from the more formal, liturgical churches has increased and there is currently a problem in providing enough chaplains who, for example, administer the rite of Infant Baptism.

Accessioning includes bringing theological students into the Chaplain Candidate Program.¹⁰ This program commissions theological students as candidates for the Chaplaincy in advance of their completion of advanced theological study requirements and/or ordination. They are normally commissioned as second lieutenants in the Staff Specialists Branch. After graduation and ordination, their requests for branch transfer are studied and if they are selected, they are accessioned into the Chaplain Branch.

Conducting Boards

There are several boards conducted by the Director of Personnel. These boards serve the purpose of providing the Army with quality religious support personnel.

The accessioning Board consists of five (5) members.¹¹ This board examines questionnaires, studies interview statements, and reviews recommendations. The board recommends or declines to recommend each of the candidates for the Chaplaincy or the Chaplain Candidate Program. Each person

selected for active duty serves in an initial voluntary status for three (3) years.

After having served on active duty in excess of two (2) years in the initial obligated voluntary status, the chaplain may apply to continue on active duty. All the recommendations, all the Officer Efficiency Reports, and the request for Conditional Voluntary Indefinite (CVI) status are reviewed by the CVI Board. This board determines if the suitability and qualifications of the chaplain justify retention on active duty as being in the best interest of the Army. If the application is approved, the chaplain may stay on active duty through the sixth (6th) year. The request for Voluntary Indefinite (VI) status is required when the chaplain desires to stay on active duty past the sixth (6th) year of active duty. The request for VI status is submitted during the fifth (5th) year of active duty. With each of these applications requesting extension on active duty, the process is repeated, and the chaplain is required to obtain renewed ecclesiastical endorsement.

The Personnel Director also requests that promotion boards be held as well as determines the selection rate and establishes the size or dates of the zone of consideration. Promotion board management is part of the process used to manage grade structure and to maintain the quality of chaplain

leadership.¹² In addition to these boards, the Personnel Directorate has the responsibility for conducting selection boards for advanced civilian schools, military schools and ministry related professional development schools.

Recruiting

The Director of Personnel assists the Chief of Chaplains in providing recruiting policies. but the Director is not responsible for recruiting chaplains. Chaplain recruiting is managed by the Office of the U.S. Army Forces Command (FORSCOM) Chaplain through the Continental U.S. Army Chaplains. The exception to this structure is the recruitment of Roman Catholic priests. The Roman Catholic chaplain recruiters work under the supervision of the U.S. Army Chaplain Service Support Agency (USACSSA) and coordinate with the Continental U.S. Army (CONUSA) Chaplains in the recruitment of priests for the active duty Chaplaincy, the U.S. Army Reserves and National Guard, and the Chaplain Candidate Program.¹³

THE DIRECTORATE OF PLANS, POLICY DEVELOPMENT, AND TRAINING

This Directorate provides staff support in headquarters and management functions by developing plans and overseeing moral and religious policy development, integration, and implementation, and by providing training policy and guidance.

Policy Development

The Plans, Policy Development, and Training (PPDT) Directorate is responsible for receiving, developing, staffing, and approving policy issues for implementation. Policy suggestions are received from the field through the MACOM chaplains, as well as from Department of Defense and Department of the Army, and are studied in order to find better ways to provide religious support. All policy issues are finalized in this office for the Chief of Chaplains.¹⁴

The Directorate also responds to Department of Army inquiries regarding religious support planning involving war-fighting and sustainment, manpower and force development, and training and mobilization issues.

Additionally, this Directorate supports the Chief of Chaplains office in the accomplishment of responsibilities listed in Army Regulation 10-5. These include policy guidance on the religious and moral welfare of military personnel and family members, authorized civilian and retired military personnel and their families, religious ministrations, pastoral care and counselling, moral leadership and chaplain support activities, professional and educational qualifications and training objectives for chaplains and chaplain assistants, and formulation of professional guidance for chaplain and chaplain assistant training, readiness, and force development.

Force Structure and Plans

Implementing the requirements of force structure and plans in concert with the Department of Defense and the Department of Army is a major undertaking. This branch of the Directorate compares the force structure proposed by the Department of the Army against the religious support requirements in order to analyze the feasibility. If the analysis indicates shortfalls in the proposed force structure, this branch develops a recommended force structure application model and submits it to the appropriate Department of the Army personnel.¹⁷ The result is effective religious support at the lowest echelon and throughout the force.

Changes to force structure proposals by MACOMs are studied to determine their impact on religious support. For this reason, changes to chaplain spaces below Department of the Army level must be approved by the Chief of Chaplains. This regulation is absolutely necessary in order for the Chief of Chaplains to effectively manage the branch and to fulfill the Department of the Army mandate to provide for the religious and moral welfare of the Army.

Mobilization planning is also the responsibility of this branch. Force mobilization is the planning involved in movement of troops from a peacetime to a wartime configuration.

This branch is responsible for developing mobilization policy, plans, and guidance for Unit Ministry Team (UMT) force structure application. These plans have total Army application from Department of the Army level down to the lowest individual Unit Ministry Team level.

This branch actively participates in joint Department of Defense and Department of the Army exercises to evaluate, analyze, and correct UMT mobilization plan deficiencies.¹⁸ Mobilization planning includes providing leadership for UMT mobilization and pre-mobilization coordination and addressing Army-wide UMT mobilization issues. The Mobilizing the Force Subcommittee provides input from the field and addresses issues for policy consideration and guidance. Mobilization preparedness is accomplished through decentralized management. The office of the FORCOM Chaplain is the principal proponent for mobilization.

Professional and Training Development

The Professional and Training Branch provides training policy which reflects the Chief of Chaplain's goal to provide a total Army chaplaincy trained to minister in peace and war. It has the responsibility to provide combat development policy to TRADOC for religious support and to provide training strategy guidance to the U.S. Army Chaplain Center and School (USACHCS).

This branch reviews the functions USACHCS performs in implementing the Chief of Chaplains training guidance and policy in support of Army regulations. It directs the implementation of training strategy, recommends instruction, supervises the development, and evaluates the content of chaplain and religious support manuals and pamphlets. This branch observes training results and gathers information in order to improve and extend training policy and guidance. The Training the Force Subcommittee assists with this process which is eventually submitted to the Council of Colonels, and advisory body of senior chaplains for the Chief of Chaplains.

In an interface with the Personnel Directorate, this branch develops the professional development requirements for advanced civilian and military schooling. It also documents the need for chaplain peculiar professional development in such areas as Clinical Pastoral Education. Professional and Training Development is also responsible for the grade and task/function requirement relationships and effects coordination to implement the required Military Occupational Specialty (MOS) training.

This branch is responsible for planning and conducting the Chief of Chaplains Unit Ministry Team Training Conference, The Chief of Chaplains Multi-cultural Training Conference, and the

Chaplain Council of Colonels. It develops the Soldier Issues Forum information for the Chief of Chaplains to present to the Chief of Staff on soldier welfare issues. Review of the appropriate regulations for consistency and policy support is another important function. Policy guidance for Acquired Immunity Deficiency Syndrome (AIDS) and how to deal with AIDS issues are studied and recommended by this branch, also.

THE DIRECTORATE OF INFORMATION, RESOURCE
MANAGEMENT, AND LOGISTICS

This Directorate in the Office of the Chief of Chaplains is responsible for providing information management, resource management, logistics, management, and administrative support.

Information Management

Each month, the Information Management Branch publishes a Chief of Chaplains newsletter which provides essential information, policy and regulatory guidance, clarification of regulatory guidance, and other matters of interest required to keep religious support in step and focused.¹⁹

This branch is also responsible for automation support of Chaplaincy functions and religious mission. It designs and implements the Chaplain Automated Religious Support System (CARSS), which is a computer assisted software package. CARSS

standardizes the Command Master Religious Program (CMRP) and includes a software program to assist in the management and operation of Chaplain Nonappropriated Funds worldwide. CARSS contains programs which assist in property management and in maintaining individual training records. Implementation of these programs have substantially improved property accountability and increased efficiency in the maintenance of training records. Information Management provides standardization and increases accuracy and efficiency.

The Information Management Branch supports the Chaplain Corps by fielding the new automated programs. The Chaplain School has the responsibility to train the users. Additional programs implemented by this branch include a chaplain local area network and a wide area network. There are plans for setting up an electronic bulletin board which will include a capability to conduct network conferences. All these uses of information management save time, manpower, and money while assisting chaplains in the conduct of religious programs.

Resource Management

The Resource Management Branch is responsible for planning, programming, and executing the Chief of Chaplains program and budget. It also provides management and policy oversight for all Chaplain Nonappropriated Funds worldwide.²⁰

Current the Office of the Chief of Chaplains has two (2) sources of appropriated funds, Program 8 and Program 9 funds.

Program 8 funds are appropriated dollars used in part to fund the Chief of Chaplain Specialized Services Grants. These funds are used to procure special ecclesiastical supplies, chapel furnishings and equipment, sound systems and liturgical supplies. These dollars also fund the Initiative Grants that are used for creative quality of life programs to include contracting training, and providing materials, transportation, and honorariums. Program 8 dollars are also the primary funds used by the Office of the Chief of Chaplains to finance the day to day operations.

Program 9 funds are the appropriated dollars used to support the Chief of Chaplain's temporary duty costs incurred in making star assistance visits, providing training, conducting in-progress-reviews (IPR)s, and effecting coordination.²¹

Another source of capital managed by Resource Management is the Department of the Army Chief of Chaplains' Non-appropriated Fund. Money is forwarded to the Chief of Chaplains office quarterly, and is used to fund Department of the Army, Chief of Chaplains Nonappropriated Fund Grants to the field.

Because chaplain resourcing is unique, the Office of the Chief of Chaplains provides training policy and guidance to the U.S. Army Chaplain Center and School to train chaplain resource managers. This includes the training of fund management and the training of fund technicians working with each Chaplain Nonappropriated Fund. Regulations affecting the use and accountability of Chaplain Nonappropriated Funds require special training for managing them. Chaplain Nonappropriated Funds are not managed or merged with other Nonappropriated Fund Instrumentalities. The Chaplain Nonappropriated Funds come from the offerings of the people as a part of their free exercise of religion. They are given by the worshippers as a free will offering or tithe to be used for benevolent purposes. These offerings are not intended to be used to pay for organists or provide funds for the functional support requirements of the chapel. The Chaplain Nonappropriated Funds should be used for programs, workshops, and conferences unique to the chapel community, to help those in need, and to support other benevolent causes.²² Resource Management provides policy guidance on how these funds should be utilized.

Facilities, Installations, and Logistics Branch

The Facilities, Installations, and Logistics Branch (FIL) of Information, Resource Management, and Logistics is responsible for developing new chapel facility designs, issuing policy on the use of the facilities, and providing guidance for disposing of religious facilities. Installation chaplains call the Logistics Manager for technical assistance when the issue of religious facilities is involved in installation planning.

FIL also formulates and coordinates policy for chaplain and chapel ecclesiastical equipment and insures that the appropriated fund documents reflect religious support logistical needs. It reviews authorization documents to maintain currency and provides assistance in purchasing ecclesiastical equipment. Policy guidance covers replacement and repair and/or refurbishment of ecclesiastical furnishings, supplies, and equipment for chapels and religious facilities.

During the past two decades, an average of only 1.6 religious facilities were constructed annually. One initiative to promote new chapel construction is called the "Chapel of the Year Program." This program is a joint effort between the Chief of Engineers and the Chief of Chaplains. It recognizes and prioritizes the need for a new chapel in the Military Construction, Army (MCA) process. It should be noted that from

start to finish, this process can take over eight years to complete. This program has worked well in replacing outdated chapel facilities with much needed new chapel facilities. Recently, a new program supported by this branch promotes the renovation of the World War II era wooden framed chapels and provides the guidance to proceed with the project.²³

This branch also functions as the Chief of Chaplains point of contact for the Army Communities of Excellence Program. This important program encourages installation self-help initiatives to improve facilities and customer service in all aspects of military community life. The chaplain's religious program is an important aspect of the community's quality of life and is evaluated along with other indicators of community excellence.

The Logistics Manager coordinates for the procurement of organs and pianos. The Air Force has established a contract with a manufacturer which provides the least costly purchase price. Army installations can use the Air Force contract to meet organ needs. Though local purchase is not recommended, it is sometimes attempted by local installation contracting offices. Usually the cost of procuring an organ or piano locally is much more expensive than going through the recommended contracting procedure with the Air Force.

Finally, The Directorate of Information, Resource Management, and Logistics is the point of contact for all Army staff and Chaplain Corps Regimental affairs.

THE RESERVE ADVISOR TO THE CHIEF OF CHAPLAINS

The Reserve Advisor to the Chief of Chaplains is a position established in accordance with Title 10, United States Code 672(d), and Army Regulation 135-18. He serves as the principal staff advisor to the Chief of Chaplains and his staff in all Reserve Component chaplain and chaplain candidate matters.

His job is to coordinate with the U.S. Army Commands, the U.S. Army Reserve Personnel Center, the National Guard Bureau, the U.S. Army Chaplain Center and School, the U.S. Army Chaplaincy Services Support Agency and the Directorates of the Office of the Chief of Chaplains on issues related to the accessioning, training, manning, and mobilization of chaplains and chaplain candidates in the Reserve Components. Additionally, he coordinates with Department of Defense and Department of Army agencies on Reserve Chaplaincy matters and responds to their staffing requirements.

As the Reserve Advisor, he is a member of the Council of Colonels, and the Chief of Chaplains Personnel Board. He

chairs the Reserve Components Advisory Council of the Chief of Chaplains, and serves on the Reserve Component Chaplain Advisory Group of the Armed Forces Chaplain Board.

THE U.S. ARMY CHAPLAIN SERVICE SUPPORT AGENCY

The U.S. Army Chaplain Service Support Agency is a field operating agency of the Office of the Chief of Chaplains and is an important element in the organizational support structure of the Chaplaincy. It is managed by the Deputy Chief of Chaplains and must be immediately responsible to the mission requirements of the Chief of Chaplains. Located in the Washington, D.C., area, it is organized along lines similar to that of other comparable professional branch support agencies.²⁴ Although it has both a small budget and a small staff, it is additionally responsible for recruitment of Roman Catholic priests, pastoral planning and coordination, parish development, religious education, corresponding studies, moral leadership programming, proponency and future manning research to list a few.²⁵

The U.S. Army Chaplain Service Support Agency is one of the operational arms of the Chaplaincy and focuses on the religious, moral, and spiritual dimensions of the total religious support mission. This office is essential because it provides the expertise needed to man, research, and resource

the concepts and material required to implement new and better approaches to the religious program in the Army.

THE U.S. ARMY CHAPLAIN CENTER AND SCHOOL

The Chaplain School was authorized in 1918. Its mission is to do conceptual studies on religious support and to train unit ministry teams to minister and to be tactically proficient on the battlefield in order to survive.

The concept study is done by the Director of Combat Developments at the U.S. Army Chaplain Center and School. These studies provide the combat based requirements criteria for material, equipment and organization. It also provides the basis for training chaplains to perform and to provide religious support in the field.

The school offers basic and advanced courses for both chaplains and chaplain assistants and some additional special courses for the reserve components. The functional courses offered by the school are designed to support the administrative skills required by the system. These courses include the Division and the Installation Chaplain courses. These courses provide specialized training for selected chaplains to prepare them to assume roles on the staffs of the installation or on the division commander's staff.

Direct support is provided to the field in the form of mobile training teams. These teams are in direct support of the mission and teach administrative skills and program planning to groups on installations, as well as offer special courses on aspects of world religions.

The Field Manual 16-1 was written in concert with the Directorate of Combat Developments and is a product of the school's Department of Military Ministry with the doctrine being provided by Division of Training and Doctrine.

ENDNOTES

1. U.S. Laws, United States Code, 1982, Vol. 3, Title 10, Section 3072, p. 471.

2. Hutcheson, Richard G. Jr., The Churches and The Chaplaincy, pp. 24-25.

3. Fm 16-1, p. 1-2.

4. AR 10-5, Para. 2-35.

5. Interview with CH (COL) John Scott, Office of the Chief of Chaplains, U. S. Army, Washington, 12 February 1990.

6. Phone conversation with CH (LTC) L. Joseph O'Keefe, Office of the FORSCOM Chaplain, Atlanta, Georgia, 1 February 1990.

7. Interview with CH (LTC) John J. Kaising, Office of the Chief of Chaplains, U.S. Army, Washington, 12 February 1990.

8. Interview with CH (LTC) Jerry W. Black, Office of the Chief of Chaplains, U.S. Army, Washington, 13 February 1990.

9. Ibid., Kaising interview.
10. AR 165-1, Para. 7-3.
11. Ibid., Kaising interview.
12. Ibid., Scott interview.
13. Interview with CH (COL) Charles Komschlies, Office of the FORCOM Chaplain, Atlanta, Georgia, 6 February 1990.
14. Interview with CH (COL) Wayne E. Kuehe, Office of the Chief of Chaplains, U.S. Army, Washington, 13 February 1990.
15. Ibid.
16. Interview with CH (MAJ) Stanley Esterline, Office of the Chief of Chaplains, U.S. Army, Washington, 13 February 1990.
17. Department of the Army, Total Chaplaincy Goals, FY 91/92.
18. Interview with Mr. Roger Able, Office of the Chief of Chaplains, U.S. Army, Washington, 13 February 1990.
19. Interview with CH (LTC) Don Hanchett, Office of the Chief of Chaplains, U.S. Army, Washington, 13 February 1990.
20. Interview with CH (LTC) Gary Councell, Office of the Chief of Chaplains, U.S. Army, Washington, 12 February 1990.
21. Ibid.
22. Ibid.
23. Ibid.
24. Talking Paper for the Chief of Chaplains, U.S. Army Chaplain Service Support Agency. February 1990.
25. Ibid., AR 165-1, p. 20.

CHAPTER V

COMMAND RELATIONSHIPS AND TECHNICAL CHANNELS

U.S. Army commanders are responsible for the spiritual well-being of their respective commands. The U.S. Army Chaplaincy provides guidance, advises, and acts as the proponent to assist commanders in fulfilling their responsibilities in accomplishing this mission. The religious support system's goals and objectives are derived from the Army Chief of Staff's Goals and Objectives for the Army. These are further translated into religious support goals and objectives by the Chief of Chaplains (Appendix A) and support both the Chief of Staff's Goals and the religious support requirements mandated by regulation. The Chief of Chaplains Goals and Objectives are distributed through the major command chaplains to the field for implementation. These goals are tailored to fit the responsibilities at each echelon of command in order to provide a systematic and comprehensive religious program throughout the Army.

THE MAJOR ARMY COMMANDS

The Major Army Command (MACOM) Chaplain offices are organized functionally to reflect the responsibilities of the

Chief of Chaplains Office. They mirror the organization and management required to supervise policy, implement training, and provide guidance for the Chief of Chaplains program implementation. Because the religious support system functions through technical or chaplain channels, it may seem marginal to the chain of command, but its "stovepipe" system is fully integrated and supports the commanders from the Chief of Staff to the lowest element. Utilizing the Total Army concept, religious support extends to National Guard forces, the U.S. Army Reserves, and the Continental United States Armies.

The Chief of Chaplains provides religious support guidance through the "stovepipe" to Army units and chaplain elements. For example, the Chief of Chaplains is responsible for: the religious and moral needs of military personnel and their family members; the establishment of policies pertaining to chaplain ministrations and denominational requirements; the establishment of plans, programs, and policies for the Army Chaplaincy; the acquisition, assignment or reassignment of persons to support total Chaplaincy goals; providing for the professional training of Army chaplains; programming the installation family life program; determining the chapel and religious education facility requirements; and executing a number of other significant responsibilities.¹ In order to

best serve the command with a comprehensive approach to providing for the command and the soldier, it is incumbent upon the Chief of Chaplains to work systemically. Otherwise, the branch performance would not meet Total Army expectations. The best explanation is that the required integration of religious support functions is so specialized and often sensitive that it exceeds the normal expertise required of the commander. This decentralized management requires the MACOM chaplain to be closely involved with the corps or installation chaplains in order to insure uniformity and consistency of religious support goals and implementation.

The religious support system engages in a continuous interaction with the command environment to fulfill its responsibility. This is accomplished through the seven (7) major commands of the Army and six (6) specialized or functional major Army commands and their subordinate commands.

The MACOM chaplain provides religious support to the subordinate commands in four (4) categories of oversight which overlap the actual organization. While the MACOMs may be organized differently because of MACOM unique missions, MACOM chaplains perform similar functions in providing technical oversight of the total religious support systems. MACOM staff chaplains are responsible for the technical supervision and

implementation of the total religious program at both the MACOM and installation level.²

The religious support provided by the six (6) MACOMs to the corps and installations may be managed under these four (4) categories:

Long Range Planning, Programming, Budgeting

- Develop long range plans in accordance with (IAW) MACOM mission and strategies, and Chief of Chaplains strategies, goals and objectives and establish standards in coordination with subordinate commands.

- Identify chaplain training requirements for installation implementation.

- Conduct MACOM-wide professional development programs.

- Coordinate and distribute quotas for institutional Unit Ministry Team training requirements.

- Establish policy and plans to ensure that technical supervision is provided at MACOM and subordinate unit levels.

- Provide input to Command Operating Budget.

- Implement a total religious program for all levels of the MACOM.

Policy Development/Guidance

- Provide command policy and technical guidance for religious support issues.

- Provide mobilization guidance to installations.

- Perform religious liaison activities for command.

- Provide guidance to installation chaplains reference MACOM and Office of the Chief of Chaplain policies and procedures.

- Review and provide staff assistance for chaplain nonappropriated fund activities within the MACOM.

- Establish liaison among MACOM staff, installation chaplains, and Office of the Chief of Chaplains.

- Direct and implementation of religious support doctrine and policies within the MACOM.

- Develop Unit Ministry Team training policies and guidance for installation implementation.

- Provide input to Unit Ministry Team soldier norms and religious support expectations.

- Develop command chaplain policies and procedures for mobilization readiness.

Management and Distribution of Resources

- Monitor Unit Ministry Team force structure personnel and equipment requirements in the MACOM and in subordinate commands.

- Distribute chaplaincy personnel IAW command policies. Chief of Chaplains guidance, fiscal constraints, faith balance, and religious support requirements.

- Implement and monitor chaplain recruiting within the MACOM.

- Review management of nonappropriated chaplains funds annually to insure adequate and equitable support of all local chaplain related activities.

- Implement and provide training for chaplain automated religious support system (CARSS) utilization.

- Conduct MACOM Unit Ministry Team staff professional development.

Program Performance Review/Evaluation

- Conduct staff assistance visits to evaluate human issues such as pastoral care, religious education, parish development and operation of family life centers.

- Advise Chief of Chaplains on MACOM issues, requirements, and responsibilities.

- Coordinate and distribute quotas for institutional Unit Ministry Team training requirements.

- Conduct staff reviews of mobilization plans, training plans, and religious support plans in military operational plans.

- Conduct training for Chaplaincy mobilization planners.

- Evaluate quality of life issues for the MACOM commanders.

- Conduct, support, monitor and assess training of chaplains and chaplain assistants throughout the MACOM.

- Provide information to U.S. Army Chaplain Center and School (USACHCS), U.S. Army Chaplain Service Support Agency (USACSSA) and Chief of Chaplains concerning short falls and additional identified requirements for Unit Ministry Team military training.³

The Office of The U.S. Army Forces Command (FORSCOM) Chaplain has the additional duty of managing the Chief of Chaplains recruitment program.⁴ FORSCOM coordinates the recruiting efforts with the other MACOMs and supervises the recruiting activities of the Continental Armies of the United States. The FORSCOM chaplain will also supervise the program for the Army Reserve and National Guard to ensure a Total Army effort.⁵ The Chief of Chaplains establishes recruiting policy and supervises the recruiting and accessioning of chaplains for active duty, the Chaplain Candidate Program, and the Army National Guard and the Army Reserve. The goal of the

recruiting effort is to accession sufficient chaplains annually to meet the requirement of active and reserve components to include the Army mobilization requirements in the Individual Ready Reserve. Each of the MACOM level chaplains are directed to identify a point of contact for coordinating chaplain recruiting activities within the command.⁶ It should be noted here that the Chief of Chaplains' policy designates each chaplain to serve as a chaplain recruiter.⁷

The Chaplain Candidate Program is supervised and monitored by the Army Reserve Personnel Center (ARPERCEN) Staff Chaplain. This program recruits seminarians or ministers not yet fully ordained as Staff Specialists. The Staff Specialists are in training to become chaplains. They remain commissioned officers as Staff Specialists until they comply with the ordination requirements of their respective faith group or church and the U.S. Army Chaplaincy. When they have met the requirements, they may then be transferred into the Chaplain Branch and may serve as a chaplain. They may serve only six (6) years as a Staff Specialist.

Currently, the recruiting priority is given to the recruitment of Roman Catholics, minority groups, and women because of the shortage of these representatives.⁸ Assisting in this recruiting effort are two chaplains serving with the U.S. Army Chaplain Service Support Agency. They work full-time

recruiting Roman Catholic priests in coordination with the FORSCOM Staff Chaplain's office.

The major overall recruiting efforts are made by the Continental U.S. Army (CONUSA) Chaplains. There are five (5) Continental U.S. Army areas. These chaplains are responsible for the major recruiting of chaplains and chaplain candidates in their respective areas. Recruiting of chaplains outside the continental United States is the responsibility of the respective United States Army Major Command Chaplain in coordination with the FORSCOM staff chaplain.

THE SPECIALIZED MAJOR ARMY COMMANDS

The six (6) special Major Army Commands normally receive enhanced religious support from their host installations if they are located on or near an installation. Religious support for the stovepipe or specialized commands is coordinated through the installation chaplain. Regardless of the installation on which stovepipe commands are located, religious support is provided at installation level for human issues, family life centers, professional development, and the like. When the specialized major command is not located on or near another installation, the religious program suffers because of the lack of religious support resources. The

mission and function of the special Major Army Command Chaplain takes a slightly different perspective because of the mission and command relationship.

The mission of religious support to this type of MACOM is identified in four (4) major areas.

Long Range Planning, Programming, and Budgeting.

- Develop long range plans in accordance with MACOM mission and strategies and the Chief of Chaplains goals and objectives.
- Conduct mission-unique MACOM-wide professional development for both active duty and reserve chaplains and chaplain assistants.
- Coordinate institutional professional development quotas.
- Provide religious support requirements to the command operating budget through the command religious support plan.

Policy Development/Guidance

- Provide command policy and technical guidance for manpower support issues.
- Provide force development guidance to meet religious support needs.
- Coordinate religious support liaison for the command.
- Provide guidance to and monitor the religious support mobilization plans.
- Coordinate policy guidance with installation chaplains.
- Provide guidance to the command on the implementation of religious support doctrine and policies.
- Coordinate chaplain and chaplain assistant training policy and guidance with the installation chaplains.

- Coordinate family support mobilization issues with installation chaplains.

Management and Distribution of Resources

- Manage religious support personnel requirements in accordance with command policies.
- Implement and monitor chaplains recruiting within the command.
- Manage the appropriated fund budget in accordance with the command religious support plan.
- Supervise CARSS implementation and training.

Program Performance Review/Evaluation

- Conduct staff assistance visits to evaluate human issues, pastoral care, religious education, parish development, quality of life and command sponsored religious support programs in units.
- Advise the Chief of Chaplains on MACOM issues, requirements, and responsibilities.
- Conduct staff reviews of mobilization plans, training plans, and religious support plans in military operations plans.
- Evaluate Inspector General (IG), Congressional and other inquiries or reports coming to the command that identify religious, moral, ethical, morale, and quality of life issues.⁹

THE CONTINENTAL U.S. ARMY COMMANDS

Continental United States Armies are major subordinate commands of the United States Army Forces Command. The primary responsibilities of the Continental U.S. Army Staff Chaplains are functional and include:¹⁰

Provide Chaplain Professional Development Training and Mobilization Readiness.

- Plan, design, conduct, and evaluate the annual Army Chaplain and Chaplain Assistant Training Schools to include:

 - The annual newly Commissioned Chaplain Orientation Course.

 - The annual Supervisory Chaplain Course.

 - The annual Chaplain Assistant Supervisory Courses.

 - The annual Chaplain Assistant (MOS 71M) Training School.

- Plan, design, conduct and evaluate Army Chaplain Mobilization Exercises (MOBEX).

Recruit Active and Reserve Component Chaplains and Chaplain Assistants.

- Support the Chief of Chaplains and the FORSCOM Chaplain with the recruiting and accessioning of Active Component and Reserve Component chaplains and chaplain candidates.

- Assist Major U.S. Army Reserve Components in recruiting of reserve component chaplain assistants.

- Operate the continental U.S. Army Chaplain Recruiting and Accessioning Office.

Maintain Current Chaplain Candidate Commissioning Requirements Information

- Publicize the Army chaplaincy at seminaries and church organizations in promotion of recruiting goals.

- Maintain files of selected information germane to the accessioning of new chaplains and chaplain candidates and to the supervision of continental U.S. Army assigned chaplains and chaplain assistants.

- Maintain active liaison with church organizations and chaplain ecclesiastical endorsing agencies.

Manage Chaplain Assistant Career Development and Provide Advice on Assignment of Reserve Component Chaplains.

Upon Mobilization, Manage Assignments for the Chief of Chaplains.

- In coordination with continental U.S. Army Deputy Chief of Staff for Personnel (DCSPER), Army Reserve Personnel Center (ARPERCEN), FORSCOM, and Office of the Chief of Chaplains, assume responsibility for redistribution/cross-leveling of chaplain and chaplain assistant personnel at mobilization stations and other installations and units commanded by or under the directive authority of the Continental U.S. Army.

Provide Technical Supervision for Chaplains and Chaplain Assistants.

- Disseminate chaplain related information from Department of the Army (DA) FORSCOM, and Continental U.S. Army as it relates to chaplain programs through the monthly Army Chaplain Newsletter.

- Manage, supervise and evaluate religious and morale activities.

- Manage and supervise the chaplains and the religious support activities for the command.

- Guide, supervise and evaluate the training of Reserve Component chaplains and chaplain assistants (MOS 71M) in those mission related job elements required for competent support of chaplain activities.¹⁰

THE THIRD U.S. ARMY COMMAND

The Third U.S. Army is a Theater Army Headquarters with a deployability mission to South West Asia in support of the U.S. Central Command. It maintains the troop list of both Active and Reserve Component Army forces which deploy upon mobilization.

Third Army Chaplain's responsibility in peacetime is to coordinate with and train U.S. Army Central Command Unit Ministry Teams. It has the responsibility to plan and implement chaplain area coverage and is responsible for ecclesiastical supplies and management in event of mobilization. The priority is to provide training for operations in South West Asia. The training is done in conjunction with Continental U.S. Army chaplains and installation chaplains in the area where Capstone units are located.¹¹

THE U.S. ARMY CORPS

U. S. Army Corps are subordinate major commands to U.S. Army Major Commands. There are six (6) corps when the 21st Support Command is counted as a corps. Corps chaplains perform and provide active religious support for the soldiers and families within their respective commands. Their tasks are functional in keeping with the Chief of Chaplains goals, policies, and guidance in support of the command. The corps chaplain receives technical assistance and guidance from the MACOM chaplain and extends that assistance throughout the corps. The corps chaplain performs the following religious support functions as contained in Field Manual 16-1:

- Performs appropriate religious services, rites, ordinances, sacraments, and ministrations.
- Supports all corps soldiers in the free exercise of their religious beliefs and worship practices.
- Performs and provides for Direct Religious Support (DRS) for the corps headquarters.
- Provides for General Religious Support (GRS) to meet the special needs of distinctive faith groups.
- Performs and provides for GRS to units within the corps without an assigned Unit Ministry Team and to such units as directed by the Theater Army Area Command (TAACOM).
- Advises the commander on matters of religion, ethics, morals, and morale, and on the influence of indigenous religious groups and customs on the commander's courses of action.
- Prepares, staffs, and recommends a Religious Support Plan (RSP) to provide religious support of all units in the corps area of operations.
- Advises the commander on appropriate roles and duties of chaplains and on issues surrounding accommodating soldiers' religious practices.
- In coordination with Theater Area Army Command (TAACOM), establishes liaison with senior chaplains of other services for religious support to soldiers by Air Force and Navy chaplains, as well as religious support to service members of other services.
- In coordination with Theater Area Army Command (TAACOM), establishes liaison with civilian host nation religious leaders, and allied chaplains.
- Acquires and interprets religious area analysis studies to provide the commander and staff with information on the impact of religious customs and cultures.
- Manages chaplain assignments within the corps to ensure appropriate denominational balance to all areas of the corps.

- Coordinates, with the office of the Department of the Army Chief of Chaplains (DACH) and division commanders, on the assignment of division chaplains.

- Coordinates all chaplains' fund activities within the corps and all budget and funding requirements for the corps UMTs.

- Monitors and coordinates all required religious logistical support for the corps.

- Performs DRS to division Unit Ministry Teams as well as intervention and religious support to Unit Ministry Teams experiencing personal or professional crises.

- Coordinates with the TAACOM chaplain for Chaplaincy Support Teams (CSTs) to ensure religious support to units operating within the corps without assigned United Ministry Teams.

- Represents the corps commander in official contacts with senior religious and cultural leaders.

- Negotiates and coordinates required facilities and support for corps religious support functions.

- Recommends the religious support elements to the corps Mission Essential Task List (METL) to prioritize individual and collective training for all corps Unit Ministry Team assets.

- Supervises the corps Unit Ministry Team training program.

- Makes staff visits to division Unit Ministry Teams to ensure that they are performing appropriate tasks and receiving the required support for performing their religious support mission.¹²

THE INSTALLATION OR COMMUNITY COMMAND

The corps chaplain is also responsible for the installation religious support in the Continental United States

(CONUS). On posts or in communities without corps chaplains, the installation chaplain does the following:

- Advises the command on matters of religion, morals, and morale, and on the influence of indigenous religious groups and customs on the commander's courses of action.
- Develops and implements the Command Master Religious Program (CMRP).
- Ensures a comprehensive program of worship opportunities, pastoral care, and religious education for soldiers and their families throughout the command.
- Monitors the activities of Lay Eucharistic Ministers (LEMs) and Denominational Service Leaders (DSLs).
- Supports the implementation of tenant unit RSPs.
- Assigns Unit Ministry Team personnel to units on the installation.
- Provides technical coordination and control for all Unit Ministry Teams on the installation.
- Supervises the sustainment training and professional development of all Unit Ministry Teams, to include Active and Reserve Component Unit Ministry Teams and chaplain candidates.
- Manages resources, such as appropriated and nonappropriated funds, facilities, and logistics, to include ecclesiastical supplies and equipment, to support the CMRP and unit Religious Support Plans (RSPs).
- Ensures all Unit Ministry Teams are combat ready.
- Plans, coordinates, and manages mobilization strategies for all Unit Ministry Teams.
- Is the primary staff officer for cross-leveling Unit Ministry Team assets at deployment.¹³

The comprehensive aspects of installation religious support provides ministry in its multiple forms to:

- Assigned soldier personnel.
- Soldier families in garrison and in the surrounding community.
- Army medical facility patients.
- Confined soldiers.
- Mobilized soldiers and families in the community during times of war or training.
- Specialized schools for training, i.e. Reserve Officer Training Corps (ROTC), Airborne, Ranger, etc.

THE U.S. ARMY DIVISIONS

Religious support at the division level and below the division chaplain is more detailed. The Unit Ministry Teams in division are responsible for the following functions:¹⁴

- Conducting appropriate religious services, rites, ordinances, sacraments, and ministration.
- Supporting all division soldiers in the free exercise of their religious beliefs and worship practices.
- Providing religious support for all units in the division base without an assigned Unit Ministry Team.
- Providing for GRS to meet the special needs of distinctive faith groups.
- Giving DRS to subordinate-level Unit Ministry Teams.
- Implementing the policies governing chaplains' fund operations on the battlefield.

- Managing all Unit Ministry Team equipment, property, funds, and training actions for the brigade.
- Monitoring casualty data to ensure adequate religious support to critical areas on the battlefield.
- Coordinating requests for additional Unit Ministry Team assets/support.
- Advising the commander on matters of religious, ethics, morals, and morale, and on the influence of indigenous religious groups and customs on the commander's courses of action.
- Preparing, staffing, and recommending an RSP to provide religious support for all units in the division area of operations.
- Establishing liaison with civilian host nation religious groups and leaders, as well as the chaplains of allied nations and other military services.
- Recommending the religious support elements for the Mission Essential Task List (METL) to focus the training of the division Unit Ministry Teams.
- Establishing a training program for all members of the division Unit Ministry Teams.
- Implementing the policies governing chaplains' funds operations for the division.
- Budgeting for all Unit Ministry Team training, supplies, and facilities of the division Unit Ministry Teams.
- Managing Unit Ministry Team personnel assets, monitoring Unit Ministry Team personnel actions, assigning and reassigning all chaplains to ensure the broadest possible denominational coverage to the division, and assigning all chaplain assistants within the division.
- Preparing and implementing the Unit Ministry Team portion of the command affirmative action plan.
- Coordinating with the corps chaplain for Chaplaincy Support Teams (CSTs) to augment the division Unit Ministry Teams.

- Coordinating Spiritual Reconstruction/Recollection (SR2) events for the division.

- Establishing contingency plans for providing religious support for mass casualties, support to critical areas on the battlefield, and division reconstitution efforts.

- Serving as intermediate rater for all staff chaplains of brigades and brigade-size units of the division.

- Supervising the chaplain portion of the division moral leadership program.

- Supporting the corps or installation chaplain in the implementation of the post-wide religious activities program.¹⁴

THE RELATIONSHIP OF GARRISON AND DEPLOYABLE UNIT RELIGIOUS SUPPORT

The Army is organized under two types of documents. One is the Table of Organization and Equipment (TOE). This is the Army in the field - the combat units, the combat support units and the combat service support units to include headquarters elements through echelons above corps.¹⁵ Chaplains are assigned to battalions and each succeeding higher headquarters to provide religious support to the Army in the field.

The Table of Distribution and Allowances (TDA) is a document used to identify personnel and equipment needed to support the TOE. These are garrison and Major Army Command Headquarters positions and other non-deployable organ-

izations.¹⁶ Chaplains are authorized in these organizations by job function. The manpower requisitioning criteria is not used when making the manpower authorization determination in TDA units as it is for TOE units.

Garrison chaplains provide religious support to both TOE and TDA personnel through post-wide programs. Some chaplains are assigned to the post because of their special skills which are needed to support both TOE and TDA chaplains. These are family life center specialists; installation troop support chaplains, resource managers, training managers, and pastoral coordinators.¹⁷

They provide various types of religious support. An example is the Director of the Family Life Center. The Director provides further training to the TOE chaplain in marriage/family counselling programs which are used in the chaplain's unit. Sometimes support is given when the unit chaplain is faced with a family counselling situation of such magnitude that expert or professional help is needed. In these cases, the family life chaplain assists the unit chaplain in counselling this family.

However, at post level, all chaplains, whether TDA or TOE, have the responsibility to support the Command Master Religious Program. All the chaplains and chaplain assistants work

directly or indirectly for the senior chaplain on post as a part of the religious support system. This unity of effort makes for a stronger, more functional, and more comprehensive religious program in support of all the military personnel and their families.

ENDNOTES

1. Department of the Army, Army Regulation 10-5, Para. 2-35. (hereafter referred to as "AR 10-5").

2. AR 165-20, p. 4.

3. Unidentified MACOM Chaplain task model document used as a base for integration of interviews.

4. Interview with CH (COL) Charles Komschliese, Office of the FORSCOM Chaplain. Atlanta, Georgia. 6 February 1990.

5. Ibid., 165-20, p. 12.

6. Ibid

7. Interview with CH (COL) Charles Komschliese, Office of the FORSCOM Chaplain. Atlanta, Georgia. 6 February 1990.

8. Ibid., 165-20, p. 12.

9. Materials listed here were selected and compiled from the function statements of Army Materials Command, Health Services Command, and the Information Systems Command.

10. 6th Continental U.S. Army Regulation 10-5, p. 9-1.

11. Phone conversation with CH (LTC) Joseph Colley, 3d U.S. Army Staff Chaplain, Fort McPherson, Georgia. 9 March 1990.

12. Ibid., FM 16-1, p. 3, 19-20.

13. Ibid., p. 6, 2-3.
14. Ibid., p. 3, 17-18.
15. Department of the Army, Army Regulation 570-2, p. 8. (hereafter referred to as AR 570-2).
16. Department of the Army, Army Regulation 5-3, p. 4. (hereafter referred to as AR 5-3).
17. Ibid., p. 34.

CHAPTER VI

CONCLUSION

The religious support system for the U.S. Army is provided by the Chaplaincy. The Chaplaincy has been a part of the Army since the genesis of the nation. It has provided for the religious needs of soldiers and their family members in support of the constitution, command responsibility, and the American way of life. Army regulations, U.S. Law, and Congressional support have historically enabled the Chaplaincy to function as a viable contributor to the religious and moral well-being of soldiers within the U.S. Army. The key on which significant ministry and religious support is made possible hinges on command support. The commander makes it possible for the religious program to be sufficiently funded, adequate religious facilities to be provided, and Chaplaincy personnel spaces to be authorized.

While it is a command responsibility, the religious support program is conducted by the Chaplaincy in fulfillment of Army responsibility. Vertically, the function, organization, and structure of the Chaplaincy parallels the Army chain of command and provides religious support from the

Office of the Chief of Chaplains down to the battalion chaplain. This enables chaplains at each stratum of headquarters to effectuate religious support by performing or providing it in keeping with Army doctrine and regulation. The structure also allows the chaplain to be a player at each level to carry out the religious support mission. It is important because the Chaplaincy is a participant in resource, administrative, and policy decisions at each headquarters level. In its horizontal manifestation, the Chaplaincy monitors installational and institutional policy and Army Regulations for compliance in support of the religious and moral well-being of the Army. Both vertically and horizontally, the Chaplaincy functions within the Total Army system to assist the command through religious support in upholding the moral, ethical, and spiritual values of our nation.

The Chief of Chaplains has both Congressional and Army mandates to fulfill. The religious support organization of the subordinate chaplain offices are functionally designed to monitor and carry out those religious support responsibilities down to unit and installation level. This arrangement provides the mechanism for reaching down to the last soldier making up the Army and makes it possible for the Chief of Chaplains to fulfill the responsibilities of his office.

The Chaplaincy plays a major role in the life of the Army. Religious support is an important element in the moral fiber of our fighting forces. The Chaplaincy is functionally, structurally, and organizationally empowered to accomplish its mission, in all its varied forms, through the positions it occupies in the command structure. The religious support system may seem to be marginal to what the Army is all about, but its influence on the Army and the support it provides makes it a vital factor. The religious support system is directed at the very heart and soul of the Army - the spiritual well-being of those soldiers who must defend our nation and those families who often stand lonely vigil in support of our nation's defenders. It is for these modern day patriots, these soldiers and their families, to whom our nation owes so much that religious support must continue to be a mainstay of the U.S. Army.

Department of the Army

CHIEF OF CHAPLAINS

GOALS AND OBJECTIVES

FY 91-92

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PREFACE

1. Purpose. This document provides information and guidance toward common goals for ministry for the US Army chaplaincy.

2. Philosophy. Management by Objectives for Results (MBOR) is a servant of Unit Ministry Team (UMT) leadership and facilitates ministry throughout the Army. It enhances communication and intentionality while enabling chaplains, chaplain assistants, directors of religious education and lay volunteers to focus on religious programs designed to identify and meet the varied needs of soldiers and families.

MBOR encourages chaplains to:

- a. Interact with one another in team relationships.
- b. Negotiate key areas of ministry.
- c. Be intentional and specific in planning and programming.
- d. Relate programs to resources, to interact effectively with Planning, Programs and Budgeting System, and other resource allocation systems.
- e. Support the Chief of Staff's Total Army Goals.
- f. Evaluate program results and to maintain good stewardship of resource utilization.

3. Process. During the Fall of each year the Office of the Chief of Chaplains, MACOM, and Installation/Unit Staff Chaplains establish goals for the entire Chaplaincy. In

December, DACH goals and Chief of Chaplains' priorities are discussed the Council of Chaplain Colonels, where MACOM Chaplains in turn present their goals and priorities based on negotiation with Installation/Unit UMTs. The final goals and priorities are established through interaction and negotiation.

INSTRUCTIONS

1. Part I provides guidance to MACOM/Installation/Unit UMTs for FY 91-92.
2. Part II is a statement of the Chief of Staff's Total Army Goals which provide the basis for the Total Chaplaincy Goals and their implementing objectives.
3. Part III contains the Total Chaplaincy Goals and Chief of Chaplains' priorities. The Chaplaincy is committed to these goals. The seven Total Chaplaincy Goals are:

I - Leadership Goal - A Total Chaplaincy which provides spiritual, religious and moral leadership to the total Army community.

II - Human Goal - A Total Chaplaincy which affirms and supports the individual worth of each person, nurtures moral and spiritual development, and upholds the free exercise of religion for soldiers, family members and authorized civilians.

III - Future Development Goal - A Total Chaplaincy which is prepared to meet the future requirements for religious ministry in the military community.

IV - Materiel Goal - A Total Chaplaincy equipped with materiel and facilities to sustain religious ministry in the military community in peace and war.

V - Readiness and Strategic Deployment Goal - A Total Chaplaincy, organized, manned, equipped, and capable of rapid deployment to accomplish the UMT mission in support of any military contingency.

VI - Management Goal - A Total Chaplaincy which employs the MBOR process to plan, program, allocate and reallocate available resources to accomplish its mission.

VII - Training Goal - A Total Chaplaincy trained to minister to the military community in peace and war.

4. Parts I (page 77), and II (page 84), are for professional guidance. They may be cited for program justification. Authority for funding, however, must be based on DA/MACOM program guidance documents and/or existing directives and regulations. Parts I and II may also be used as the basis for DACH inquiry and attention during field visits and as a

foundation for future planning.

5. Part III (page 86), contains guidance for FY 91-92 and should be used in conjunction with the DACH Program Budget Planning Cycle. These goals and priorities, along with those determined by local assessment, may be cited as justification for MACOM/Installation programs.

PART I

GUIDANCE

1. General

a. Technical Guidance. Material in this section is considered technical guidance for all chaplains. However, it is intended primarily as guidance for MACOM Staff Chaplains in their planning and supervision.

b. Interim Actions. Guidance presented below, in many instances, is continuous and does not imply that implementation should be held in abeyance until FY 91-92. Implementation begins immediately with re-programming of funds to support the goals and priorities of the Chief of Staff and Chief of Chaplains.

c. Unit Ministry Team Participation. DACH is proponent for this document and guidance contained in it. UMTs at all levels are encouraged to recommend additions, deletions or changes for subsequent years. Changes must be forwarded through technical channels so as to arrive at DACH no later than 1 September.

2. Mission and Training.

a. Mission. The mission of the Army Chaplaincy is to provide spiritual, religious and moral leadership to the total Army community through the exercise of spiritual leadership

and the nurture of individuals; affirming the intrinsic worth of all soldiers; supporting the right of each soldier to the free exercise of religion; developing a Chaplaincy responsive to the future requirements of ministry; ensuring the acquisition of materiel and management of resources to support total Chaplaincy goals; achieving a state of personal and organizational readiness for strategic deployment worldwide; and providing a total Chaplaincy trained to minister to the military community in peace and war.

b. Training. UMTs at every level perform ministry while they train. Supervisors must ensure that training and ministry are performed simultaneously by all chaplains and chaplain assistants. It is by participating in training that the chaplain and the chaplain assistant develop a ministry in and with a squad, platoon, company, battalion, brigade and division.

- (1) The Chief of Chaplains is responsible for the professional training of the Chaplain Branch.
- (2) The Chief of Chaplains, together with the Commandant, US Army Chaplain Center & School, is responsible for the training of chaplain assistants.
- (3) The Staff Chaplain, US Army Training and Doctrine Command (TRADOC) serves as a point

of contact at HQ, TRADOC, for the Chief of Chaplains.

- (4) The Commandant, USACHCS, will analyze, design, develop, and evaluate training; carry out resident training as directed by the CG, TRADOC, and CCH; and coordinate CCH taskings through CG, TRADOC.
- (5) MACOM Staff Chaplains are responsible for supervising training program implementation at CONUSA and installation level.
- (6) CONUSA and Installation chaplains will develop a master training program to conduct, support, monitor, and evaluate the total chaplain and chaplain assistant training program for each post.

3. Spiritual Growth.

a. Personal spiritual growth is essential for UMT members. All UMT members are responsible for their spiritual well-being, theological study, and reflections. UMT members must seek opportunities to care for one another. UMT members are encouraged to maintain close relationships with their religious denominations and seek to grow theologically and spiritually through the nurture of their religious organizations. Chaplains are further expected to be students

of the logical discipline to ensure that they are prepared to provide spiritual nurture and instruction.

b. UMTs are expected to structure their training and visitation of duty stations, barracks, and homes to ensure extensive soldier and family contact.

c. The right to free exercise of religion for all soldiers is to be upheld.

d. Family life, its growth and development, is a concern of all chaplains at all levels and it is an essential part of each UMT's mission. As the UMT becomes increasingly identified with a unit, more programs addressing the needs of the troops and their families will develop. Close unit association and recognized competence are the keys for developing family ministries which have the confidence and support of the community.

4. Special Propensity Concerns Through The Personnel Life Cycle.

a. The recruiting of quality chaplains for both the active and reserve components, with emphasis on the recruiting of Roman Catholic, ethnic minority and female chaplains, will continue to be a concern through these program years. Special consideration and efforts must be made by all to provide for Roman Catholic services and sacraments; chaplain-led worship services for minorities; and the recruiting of chaplains to

fill shortages.

b. Training has been addressed 2-b. Training is a mission of all Unit Ministry Teams.

c. Force Structure. These are turbulent times for force structure. Chaplains at every level are expected to maintain close contact with those responsible for organizational and force structure. Chaplains are advised that contracting civilians to perform chaplain assistant or chaplain functions has a detrimental effect on force structure and on the chaplaincy.

(1) FORWARD THRUST and Unit Ministry Teams. FORWARD THRUST is the Army doctrine which dictates that religious and spiritual support will be provided to soldiers in the most forward deployed units on the battlefield. In order to meet this requirement, chaplains and chaplain assistants, as UMTs, are assigned to TOE maneuver battalions. FORWARD THRUST is the keystone for providing religious support to the soldier, command and unit. The UMT, in a similar manner, is the basic building block to ensure FORWARD THRUST is implemented at the unit level.

FORWARD THRUST envisions the UMT moving continuously among the forward elements to provide religious services, spiritual leadership, counseling, religious rites, sacraments and ordinances for soldiers in a divisional force. The UMT

will provide religious ministrations and pastoral care before, during, and after combat engagements. Comprehensive religious coverage is achieved by UMTs performing ministry for unit and area religious coverage.

The supervisory UMTs provide technical supervision to UMTs and ensure essential religious support to rear areas and reinforcement to maneuver UMTs.

(2) Effective ministry to the emotional and spiritual needs of soldiers on the battlefield requires that the chaplain and chaplain assistant be trusted members of the unit who share the rigors of battle. The mass casualties, hasty burials, and combat shock anticipated on the air-land battlefield make the UMTs' spiritual leadership even more critical. To soldiers experiencing combat shock, isolation, and fear, the UMT offers spiritual comfort, moral support, encouragement, and direction. In the words of George C. Marshall, General of the Army, "The soldier's heart, the soldier's spirit, the soldier's soul, are everything. Unless the soldier's soul sustains him, he cannot be relied on and will fail himself and his commander and his country in the end." There is no more vital need than that fulfilled by the Unit Ministry Team in combat.

d. MACOM Agreements. Installation chaplains should staff formal agreements regarding organizational relationships

between the Installation Staff Chaplain and chaplains of TDA and/or TOE units residing on the installation to ensure:

- (1) A cooperative duty schedule.
- (2) A unified and coordinated installation program of UMT training and religious activities.
- (3) Adequate support for family/community ministries.
All UMTs have the responsibility to provide unit, denominational, and area coverage.
- (4) Recognition of the Installation Chaplain's responsibility for professional supervision.

PART II

TOTAL ARMY GOALS

The mission of the Total Army is to deter any attack upon U.S. national interests and, if deterrence fails, to engage and defeat any enemy in any environment.

READINESS

A Total Army prepared for the "three days of war": to deter the day before war; to fight and win on the day of war; and to terminate conflict in such a manner that on the day after war, the United States and its allies have an acceptable level of security.

HUMAN

A Total Army composed of military and civilian professionals who loyally serve their nation in rewarding careers.

LEADERSHIP

A Total Army whose leaders at all levels possess the highest ethical and professional standards committed to mission accomplishment and the well-being of subordinates.

MATERIEL

A Total Army equipped and sustained to win any land battle.

FUTURE DEVELOPMENT

A Total Army sensitive to innovative approaches to accomplish its mission.

STRATEGIC DEPLOYMENT

A Total Army organized, manned, and equipped so as to be capable of deploying, with transportation assistance, to any part of the globe to counter a wide spectrum of threats.

MANAGEMENT

A total Army which efficiently and effectively uses the resources made available.

TRAINING

A Total Army trained to mobilize, deploy, fight and win anywhere in the world.

PART III

TOTAL CHAPLAINCY GOALS

The mission of the Army Chaplaincy is to serve the military community and provide for its religious and moral needs through the exercise of spiritual leadership and the nurture of individuals; to support the right of every soldier to the free exercise of his/her religion; to affirm the intrinsic worth of all soldiers; to develop a Chaplaincy responsive to the future requirements of ministry; to ensure the acquisition of materiel and management of resources to support total Chaplaincy goals; and to achieve a state of personal and organizational readiness for strategic deployment worldwide.

The total Chaplaincy goals and priorities during FY 91-92 follow.

LEADERSHIP GOAL

A Total Chaplaincy which provides spiritual, religious and moral leadership to the total Army community.

PRIORITIES

- To develop quality ministry in areas of chaplaincy leadership - preaching, teaching, pastoral care, worship and spiritual enrichment.
- To develop team-building skills within UMTs that define leadership, establish goals and priorities, and accomplish the UMT leadership mission.
- To provide spiritual growth opportunities for the units and commands at the leadership, soldier, and family member levels.
- To provide moral and ethical leadership in critical areas involving commanders, soldiers, and families in war and peace.
- To provide spiritual leadership at all levels which effect the moral dimensions of decision making.

HUMAN GOAL

A Total Chaplaincy which affirms and supports the individual worth of each person, nurtures moral and spiritual development, and upholds the free exercise of religion for soldiers, family members and authorized civilians.

PRIORITIES

- To increase ministry opportunities of the growing number of minority soldiers and families in the Army.
- To increase awareness and understanding of new religious faiths within American society in order to accomplish the religious support mission.
- To provide worship opportunities which span the spectrum of religious faith in the Army.
- To provide input for consideration of human issues in command decision-making.

FUTURE DEVELOPMENT GOAL

A Total Chaplaincy which is prepared to meet the future requirements for religious ministry in the military community.

PRIORITIES

- To develop an Army profile of the chaplain/chaplain assistant and the Chaplaincy for the years 2010/2020.
- To develop a force structure specialty.
- To conduct a study on Protestant worship requirements to determine the commonality and common vision which is shared and how the commonality and common vision can be expanded in form and structure in Protestant worship.
- To assess future doctrinal concepts and develop and incorporate needed ecclesiastical items and equipment into the authorization documents.
- To develop designs for a simplified, low cost, temporary movable chapel facility for use in selected locations.
- To develop the doctrine of the Unit Ministry Team (UMT) for echelons above divisions.
- To develop a computer simulation of chaplain ministry during a combat scenario.
- To develop an automated data system to:
 - (1) Collect, integrate and disseminate combat development information.

- (2) Track the faith group and grade balance requirements at the installation/command level.
- (3) Track the results of minority/shortage chaplain recruiting efforts.
- (4) Support Reserve and Active Component management of personnel assignments, mobilization plans and component training.
- (5) Support a Decision Support System (DSS) to aid chaplain planning and programming.
- To research and develop total Chaplaincy training methods and management in response to research and developments in educational technology.
- To study/evaluate a notional concept to facilitate minimum essential Roman Catholic coverage with minimum adverse impact on force structure/manpower.
- To study/develop a notional chaplain force structure required under full mobilization.

MATERIEL GOAL

A Total Chaplaincy equipped with materiel and facilities to sustain religious ministry in the military community in peace and war.

PRIORITIES

- To encourage chaplains to aggressively seek command support for MCA funding of chapel/religious education and joint usage facilities by:
 - (1) Identifying needs, establishing construction priorities, and projecting/planning future projects.
 - (2) Increasing participation as members of facility master planning and construction review boards at DA, MACOM and installation levels.
 - (3) Maintaining a data base of chapel facilities/real property to assist in planning and projecting future needs.
- To provide authorization documents (TOE, TDA, CTA) to support changing chaplain equipment requirements in field and garrison.

READINESS AND STRATEGIC DEPLOYMENT GOAL

A Total Chaplaincy organized, manned, equipped, and capable of rapid deployment to accomplish the UMT mission in support of any military contingency.

PRIORITIES

- To prepare all UMTs for mobilization.
- To conduct a UMT mobilization exercise in FY 90.
- To battle-test the Chaplaincy and ensure that it remains updated.
- To ensure that every installation has an updated UMT Mobilization Annex and SOP.
- To implement FORWARD THRUST doctrine and UMT organization in active and reserve component units.

MANAGEMENT GOAL

A Total Chaplaincy which employs the MBOR process to plan, program, allocate and reallocate available resources to accomplish its mission.

PRIORITIES

- To expand CARSS as a standardized, integrated system for storage, analysis and retrieval of information in support of the chaplain mission by:
 - (1) Relating the system to Total Chaplaincy Goals.
 - (2) Employing CARSS to streamline administrative support.
 - (3) Employing CARSS as a budgeting tool for enhanced resource management.
 - (4) Fully automating the logistical activities of the chaplaincy.
 - (5) Fully automating all chaplain funds accounting.
- To have MACOMS request from subordinates (after the close of the management of change windows) revised personnel printouts semi-annually to compare with personnel baseline data. Changes identified in the semi-annual review are to be provided to DACH with SRC/UIC level of specificity.

TRAINING GOAL

A Total Army Chaplaincy trained to minister to the military community in peace and war.

PRIORITIES

- To train UMTs for the realities of ministry in combat.
- To train UMT members in joint, separate, and collateral tasks of Unit Ministry Team functions.
- To train the total chaplaincy for mobilization and deployment in the event of war.
- To provide broad-based training at all levels of training in:
 - mass casualty ministry
 - grief, loss, death
 - ministry to HIV/AIDS victims
 - suffering, trauma
 - family separations
 - spiritual fitness
 - suicide intervention and prevention
 - multi-cultural ministry
 - battle fatigue
 - human interaction
 - religious education
- To conduct mission oriented professional development training for the Total Chaplaincy.

Department of the Army

CHIEF OF CHAPLAINS

POLICIES

POLICY NUMBER: 1

SUBJECT: Retreats, Overseas

ORIGINATING DIVISION: Armed Forces Chaplains Board

BACKGROUND: In its meeting of 10 November 1972, the Armed Forces Chaplains Board determined that it "will discontinue the sponsoring of Chaplains' retreats. The decision on the conduct of retreats sponsored and funded by the military will be the prerogative of the Senior Command Chaplain of each service for his own area of responsibility. The professional training programs of the three services should not be considered a substitute for the retreats as they differ in content and purpose."

SYNOPSIS OF POLICY: Each military service will sponsor Chaplains' retreats in its own area of responsibility. The professional training programs of each service should not be considered as a substitute for the chaplains' retreats since they differ in content and purpose.

DATE: 1 September 1986

POLICY NUMBER: 2

SUBJECT: Cooperative Protestant, Catholic & Jewish Religious
Education Curricula

ORIGINATING DIVISION: Plans, Policy Development and Training

BACKGROUND: The Cooperative Religious Education Curricula (Protestant, Catholic and Jewish) are tailored specifically to the needs of the service in that they provide a systematic and progressive religious growth for both the student and the teacher. What is being taught at one post during a given month corresponds to that being taught at all posts worldwide. Thus, children moving from post to post are not required to duplicate material or miss it entirely.

To the advantages of continuity and progressive development is added the advantage of expert civilian religious education consultants involved in the selection process. This insures that the cooperative Curricula in use in the Army is in step with the latest developments in the religious education programs of the major faith and denominational groups represented in the military parish. These advantages render the use of Cooperative Curricula highly desirable in all US Army Religious Education Programs.

SYNOPSIS OF POLICY: While the use of Cooperative Curriculum is not mandatory, the Chief of Chaplains strongly urges its use in all US Army Religious Education Programs.

DATE: 1 September 1986

POLICY NUMBER: 3

SUBJECT: Sermons, DA Policy on Sermons Delivered by Army Chaplains

ORIGINATING DIVISION: Secretary of the Army

BACKGROUND: From time to time complaints are received at DA level on the contents of sermons delivered by chaplains in military chapels.

Position taken by Secretary of the Army has been that he would consider it highly inappropriate for him to enter into discussions as to the content of sermons. Further, any official review or formulation of opinions either for or against religious statements by members of the clergy serving in the Army would transgress dangerously into the field of religious censorship.

SYNOPSIS OF POLICY: Department of the Army will not review chaplains' sermons for content.

DATE: 1 September 1986

POLICY NUMBER: 4

SUBJECT: Patron Saints, Designation of

ORIGINATING DIVISION: Department of the Army - Personnel

BACKGROUND: During and prior to 1958, HQS, DA, received numerous complaints concerning projects designating Saint Maurice as Patron Saint of the Infantry, and Saint Barbara as Patron Saint of the Artillery. These complaints alleged the imposition of one denomination's beliefs and practices on individuals and groups of other beliefs.

SYNOPSIS OF POLICY:

- a. Religious beliefs of individual members should be encouraged and strengthened.
- b. Religious beliefs of any one organization will not be imposed upon individuals of other beliefs.
- c. Participation in religious activities is a matter of voluntary choice.
- d. Activities which designate saints as "Patron Saints: of a military organization will be limited to unofficial and voluntary participation by those interested.
- e. No actions will be taken which imply official sanction or recognition of such "Patron Saints" designations referred to in d. above.

DATE: 1 September 1986

POLICY NUMBER: 5

SUBJECT: US Army Chaplains Retirement Certificate and Pin

ORIGINATING DIVISION: Information, Resource Management

BACKGROUND: DF, CHAD 200.6, dtd 23 June 1961, established policy that chaplains retiring on or after 1 July 1961 would be awarded US Army Chaplains Retirement Certificate and Pin. the die for pins is on file in Information, Resource Management and Logistics Directorate, DACH.

SYNOPSIS OF POLICY: All chaplains retiring on or after 1 July 1961 will be issued US Army Retirement Certificate and Pin.

DATE: 1 September 1986

POLICY NUMBER: 6

SUBJECT: Use of Chaplain Seal and/or Replicas thereof for
Commercial Purposes

ORIGINATING DIVISION: Information, Resource Management and
Logistics

BACKGROUND: In a letter dated 18 July 1969, the Rev. Gerald E. Kuhn, Pastor of St. Paul's Lutheran Church, Falls Church, VA, expressed an interest in knowing whether there were any restrictions regarding the use of the Army Chaplain Seal commercially in the form of decals, patches and metal insignia. In a subsequent telephone conversation with Mr. Kuhn, it was learned that he wanted to have various items manufactured to sell commercially, using replicas of the Army Chaplain Seal. In seeking guidance from the Institute of Heraldry, US Army, this office was informed that although DAPE had approved in July 1958 the use of the Chaplain Seal of OCCH, it was not approved as a US Army heraldic device. Therefore, the decision as to its commercial use has to be made by the OCCH.

SYNOPSIS OF THE POLICY: The policy of the OCCH is not to authorize use of the US Army Chaplain Seal or replicas thereof for any commercial purpose outside military installations.

DATE: 1 September 1986

POLICY NUMBER: 7

SUBJECT: Fees Related to Sacraments/Rites

ORIGINATING DIVISION: Information, Resource Management and Logistics

BACKGROUND: DAIG received an inquiry from the field concerning charges for religious rites. Stated some chaplains have published and/or charged fees for weddings etc., conducted in the chapels on military installations. Fees included: (1) Chaplain fee, (2) Janitorial fee, (3) Organist fee, (4) Use of facilities fee etc. Question: What fees are legitimate?

SYNOPSIS OF POLICY:

1. No fees will be charged or received by any chaplain for any religious act, sacrament or rite performed on Government owned property.
2. No fees will be charged for the use of Government facilities in the performance of any religious act, sacrament or rite.
3. No Chaplain's Assistant will be paid any fees for services performed on Government owned property in support of any religious act, sacrament or rite.
4. Fees for services performed by personnel not assigned as full-time members of the Chapel Staff and not otherwise paid from appropriated funds, e.g., organists, special custodial personnel, shall be paid directly by the persons utilizing such special services.
5. Suggestions of contributions to other organizations or funds in lieu of payment will not be made by chaplains or chapel personnel (AR 600-50, para 2-1.m.).

DATE: 1 September 1986

POLICY NUMBER: 8

SUBJECT: Funding for Retreats, Meetings, Camps & Similar Activities

ORIGINATING DIVISION: Information, Resource Management and Logistics

BACKGROUND: Various major commands have inquired about the use of appropriated and/or non-appropriated funds to support certain chaplain activities.

SYNOPSIS OF POLICY:

1. References:

- a. AR 165-20: Duties of Chaplains and Commanders Responsibilities.
- b. AR 37-100-78: Army Management Structure.
- c. AR 230-36: Nonappropriated Chaplains Fund.
- d. AR 1-211: Attendance of Military Personnel at Meetings of Technical, Scientific and Other Similar Private Organizations.
- e. AR 37-106: Travel and Transportation Allowances.
- f. AR 630-5: (C3) Leave, Passes, Permissive Temporary Duty and Public Holidays, 1 Jul 79.
- g. CTA 50-970: Expendable Items, 1 July 1974.

2. Purpose: This letter establishes policy pertaining to the use of appropriated and nonappropriated funds to sponsor, organize, conduct, provide training for or attend chaplain activities.

3. Scope: The Policy applies to chaplain activities that are Army sponsored.

4. Explanation of Terms:

a. Public Business Mission Activities: Activities which are an integral part of or related to the assigned mission of the command, are under the sponsorship of and directed or supervised by the appropriate chaplain of the command, and are conducted for the benefit of military personnel and their dependents.

b. Religious retreats: Missions, retreats, religious emphasis weeks and spiritual exercises which assist personnel to cultivate a more intense awareness of their responsibility to God and the place God should hold in their life.

c. Meetings: Any gathering sponsored by the command at which religious, moral, ethical, spiritual and social information is disseminated or discussed. This includes: conference, seminar, workshop, symposium, convention, institute, lab, congress, panel, lay development, lay leadership training, religious schools and classes, religious education teacher training, choir practices.

d. Attendee: Any participant in a religious retreat or meeting who does not exercise a command directed leadership role.

e. Leadership duties: Performance of leadership responsibilities and functions as directed by the commander or his representative.

5. Principles:

a. Chaplain activity as directed by the commander is "public business" mission activity. Appropriated funds must be utilized to fund for such activity.

b. Military personnel and authorized GS civilian employees, who are assigned to the chaplain activity and are directed to act as leaders or resource persons for retreats, meetings, camps or other similar activities will be reimbursed for travel expenses plus a per diem allowance.

c. Volunteer military personnel and GS civilian employees, other than those assigned to the chaplain staff, who are directed by the appropriate commander or his

representative, to act as lay leaders, directors or resource persons for retreats, meetings, camps or other similar activities, or to undergo training as lay leaders or lay educators, will be reimbursed for transportation expenses plus a per diem allowance.

d. Travel expenses of nonappropriated fund employees will not be paid from appropriated funds.

6. Policy

a. Retreats and Camps:

(1) Use of appropriated funds is authorized.

(a) to contract for the facility, resource leaders and expendable supplies, excluding literature not listed in the unified curriculum or US Army Chaplain Board Supplement.

(b) to pay travel and per diem costs for denominational military and GS civilian lay leaders and resource persons who are performing leadership duties as directed by the appropriate commander.

(c) to provide for group travel. Group travel by government vehicle may be authorized when available.

(2) Use of appropriated funds is not authorized for the following: to provide meals and sleeping accommodations to personnel who attend the retreat or camp; to pay registration fees and other requirements not explicitly listed in para 6, a.(1) above. With approval of the council, these items may be funded with nonappropriated funds.

b. Meetings:

(1) MOS related, for military personnel and authorized GS civilian employees, who are officially assigned to the Chaplain Activity: The use of appropriated funds is authorized to contract for a facility and resource persons, to pay registration and to provide travel and expendable supplies. Approved personnel will attend in a TDY status on official orders.

(2) Not MOS related, for military personnel, dependents and authorized civilians:

(a) use of appropriated funds is authorized to contract

for the facility and resource persons, and to provide expendable supplies, excluding literature not listed in the unified curriculum or the US Army Chaplain Board Supplement, and to pay travel and per diem costs for military and GS civilian lay leaders and resource persons who are performing leadership duties as directed by the appropriate commander.

(b) Use of appropriated funds is not authorized for the following: to provide meals and sleeping accommodations to attendees, to pay registration fees and to provide travel or other requirements not listed in para 6,b.(2) (a) above. With approval by the council, these items may be funded with nonappropriated funds.

(c) Non-Command sponsored denominational activities: Appropriated funds will not be used to support denominational activities which although approved are not sponsored by the command.

DATE: 1 September 1986

POLICY NUMBER: 9

SUBJECT: Jewish Lay Leadership

ORIGINATING DIVISION: Plans, Policy Development, and
Training

BACKGROUND: Prior to 1978 responsibilities for OCCH, MACOMs
and Installations had not been established.

SYNOPSIS OF POLICY:

1. PURPOSE. To instruct interested Jewish personnel, primarily approved lay leaders, in the art of communal leadership within the military environment with particular emphasis upon exercising that leadership in the absence of an assigned Jewish Chaplain. To provide the military with a pool of trained lay leaders. To provide installation chaplain with trained lay leaders to assist him in meeting the needs of the Jewish military community. To provide assistance to visiting rabbis in their conduct of religious service. To provide volunteer religious leaders for the military community in the absence of a rabbi. To provide for the organization/operation of the Jewish Religious Program.

2. OBJECTIVES:

a. To train lay leaders reference scheduling and conducting Sabbath, Holy Day and holiday services, planning for and implementing educational and social programs, and coordinating general community activities.

b. To use outstanding resource persons to present instruction in Jewish liturgical and secular music, philosophy and trends in Jewish education, and the sociology of the American Jewish community.

c. To provide intensive training reference the art of interpersonal communications, small group dynamics and

pedagogical techniques.

d. To provide an overview of administrative and logistical matters insofar as they pertain to religious programming.

e. To emphasize that the assumption of lay leadership is a purely voluntary responsibility accepted by a dedicated individual in support of the commander's and staff chaplain's Jewish religious program.

3. RESPONSIBILITIES:

a. DACH/PPDT

(1) Monitor overall Jewish Lay Leadership Program.

(2) In coordination with JWB, determine workshop sites for Jewish Lay Leadership Training.

(3) In coordination with JWB, submit names of chaplain faculty members, with OCCH as final approval authority.

(4) Insure timely announcement of dates and locations of Jewish Lay Leadership Workshops to MACOMs.

(5) Insure timely coordination with staff chaplains of chaplain faculty members, requesting their attendance at the workshops.

(6) Monitor after action reports submitted by chaplain faculty members. Reports submitted to DACH-PPDT.

b. MACOMs

(1) Monitor installation Jewish Lay Leaders.

(2) Keep up-to-date records of lay leaders at each installation.

(3) Query installation as to whom installation will send to the workshops.

(4) Insure that lay leaders are sent to workshops closest to home base to conserve travel funds.

(5) Insure that all installations/activities under their commands jurisdiction, and without an assigned Jewish

Chaplain, have a designated Jewish Lay Leader who has been approved by the commander and certified by the JWB.

(6) Insure that larger installations with assigned Jewish Chaplains also have a designated Jewish Lay Leader for backup coverage during the chaplains official absence and during interim periods, and insure his/her certification and training.

(7) Insure that all installation/activities have properly certified and trained their lay leaders.

(8) Submit to DACH-PPDT, a yearly roster of trained Jewish Lay Leaders in their command.

(9) Ascertain willingness and availability of workshop host installations in their command. Hosting will include BOQ/BEQ spaces for appropriate time; provision of a project officer, normally the Jewish Chaplain, to administer the program; provide blocks of instruction in chapel administrative/budget processes and an introduction to small group learning theory.

(10) Inform host installation project officer of all participants attending each workshop.

C. INSTALLATIONS/ACTIVITIES.

(1) Insure that Jewish Lay Leaders are officially certified by the JWB for their specific post. Certification entails:

(a) Selection by Post Chaplain/Jewish Community.

(b) Appointment of Jewish Lay Leader Post Commander.

(c) Appointment/certification by JWB.

(2) Use of local appropriated funds are authorized to pay travel and per diem costs for military and Department of the Army civilian lay leaders who are performing leadership duties as directed by the appropriate commander.

(3) Insure timely replacement of losing Jewish Lay Leaders.

(4) Insure that Jewish Lay Leaders' certification is current and limited to that specific installation.

(5) Inform the gaining installation, the MACOM Staff Chaplain, DACH-PPDT and the JWB of Jewish Lay Leaders scheduled for PCS.

DATE: 1 September 1986

POLICY NUMBER: 10

SUBJECT: Chaplain Professional Training

ORIGINATING DIVISION: Plans, Policy Development and Training

BACKGROUND: The Chaplain Professional Development Plan addresses training required to enhance chaplain ministry skills. Requests are occasionally forwarded by individuals or organizations regarding training which, while not specifically related to skill development, do meet professional training needs for update and growth which will enhance their total practice of ministry.

The Chief of Chaplains recognizes that professional update and growth training are essential parts of professional development and encourages chaplains to attend training institutes, conferences, etc., which provide this dimension.

SYNOPSIS OF POLICY: It is the policy of the Chief of Chaplains that every chaplain will be afforded an opportunity for at least 1-2 weeks of professional training each year, subject to availability of local resources. Individual chaplains will negotiate training needs with supervisory chaplains and/or commanders. Determination of which training events will be attended will be made at the local level in accordance with appropriate directives and/or regulations.

DATE: 1 September 1986

POLICY NUMBER: 11

SUBJECT: Family Life Centers

ORIGINATING DIVISION: Plans, Policy Development, and
Training

BACKGROUND: Family Life Centers have been established on various Army installations since the early 1970s. Normally they were initiated based on local needs and were defined according to local criteria. Consequently, no set definition or direction was given other than authentic utilization of specially trained (AERB) personnel. With the increased need and development of Centers, the Chief of Chaplains determined that specific criteria should be established.

SYNOPSIS OF POLICY: This policy sets forth criteria for establishment of Family Life Centers, management requirements, programs, and line of approval/coordination. Family Life Ministry is defined as a part of the chaplain's pastoral ministry, while Family Life Centers are defined as full-time family ministry centers with specially trained personnel. The complete statement is at Enclosure 1.

DATE: 1 September 1986

FAMILY LIFE CENTERS

Chief of Chaplains' Policy

I. PURPOSE.

The purpose of this document is to establish the Chief of Chaplains' policies regarding Family Life Centers.

II. DEFINITIONS.

a. Family Life Ministry:

Family life ministry, as a part of the chaplain's total ministry, provides an environment of pastoral concern through which soldiers and their families are offered opportunities to nurture functional family relationships enhancing their quality of life.

Chaplains in all assignments provide this ministry. Installation chaplains are responsible for the over-all management and support of family life ministry.

b. Family Life Center:

A Family Life Center begins with and operates from a theological base and focuses on ministry to families with a particular emphasis on relationship issues. As a pastoral model focusing on reconciliation, problem prevention, family education and enrichment, it reaches out to the total community.

A Family Life Center is established and supported by authority of the local commander in cooperation with Office of the Chief of Chaplains' guidelines. It is managed by the installation chaplain and directed by a chaplain with specialized pastoral training and the protection of privileged communication. Family Life Center programs include training and supervision for chaplains, lay persons and chapel staff in developing relationship skills. While maintaining clear pastoral focus, the Family Life Center links to other helping persons and agencies through consultation, cooperation and referral. The Family Life Center will be operated in coordination with the total Parish Program.

c. Family Life Center Director:

A Family Center Chaplain Director is a chaplain who meets the criteria established by the CCH and devotes full time to directing the ministry of the Family Life Center and training chaplains and other personnel in family ministry.

III. APPLICABILITY:

This policy applies to existing and proposed Family Life Centers.

IV. RESPONSIBILITIES:

a. Chief of Chaplains. The Chief of Chaplains provides policy guidance, establishes criteria, provides specialized training, assigns qualified chaplains, and certifies the need for Family Life Centers.

b. The Chaplain Board. The Chaplain Board, as the Chief of Chaplains Field Operating Agency, is responsible for coordinating family life programs, monitoring adherence to established criteria, evaluating program effectiveness, professional update and resources, and providing recommendations to the Chief of Chaplains for improving the Family Life Center program.

c. US Army Chaplain Center and School. The Chaplain School will develop training processes, supervision processes and technical support for accredited training conducted through a Family Life Center. All training should be coordinated with OCCH.

d. Major Commands Chaplains. The Major Command Chaplain will assess the installation concept document and provide comments and recommendations to the Chief of Chaplains; monitor compliance with criteria and professional qualifications and utilization of the Family Life Center Chaplain; and assess the need for continuation of the Family Life Center.

e. The installation commander will assess the need for, approve the concept of (according to established criteria), and provide personnel, facilities, logistical and resource support to the Family Life Center. He will develop appropriate regulations or directives to support the program.

f. Staff Chaplain. The Staff Chaplain is the manager of family life ministries. As such, he will insure conformity to established criteria and policies.

V. CRITERIA FOR ESTABLISHING FAMILY LIFE CENTERS.

a. Basis for assessment (Justification and Rationale)

- (1) Population served
- (2) Family Ministry workload
- (3) Mission and mission-related factors
- (4) Isolation and/or other unique factors
- (5) Data from community assistance agencies:

Chaplains	Local Off-Post Agencies
JAG	Community Mental Health Activity
IG	Hospital
MP	Child Advocacy Board
ACS	DPCA
Health Nurse	AER
Drug/Alcohol Unit	Commanders/NCO
Red Cross	

b. Minimum Support Level:

Recommended staffing (APPENDIX I)
Equipment and supplies (APPENDIX II)
Provide a specific building and/or space, based on local need.
Funds for the Family Life Center, based on local need.
Local regulation or directive of support, showing an identifiable activity managed by the post chaplain.

c. Local Management System:

The local management system will provide:

Quality Control of the ministry provided
Continued resource support
Continued evaluation of need for the FLC
Local policy and procedures of the FLC
A clear chain of supervision/command

d. Chaplain Support.

The staff chaplain will insure support for the program to include.

Peer Chaplain Support
Supervisory and MACOM Chaplain Support

Office of the Chief of Chaplains' Certification in accordance with Chief of Chaplains' policy indicated by the above.
Local command support.

VI. STEPS FOR ESTABLISHING FAMILY LIFE CENTERS.

a. Conduct a local needs assessment according to the criteria established by the Chief of Chaplains.

b. Assess the resources required and available for the proposed FLC.

c. Formally develop a concept document which would include:

Proposed ministries offered at the FLC
Relationships with other helping agencies
Local regulation or directive of support
AERB status or process for assignment
CTA/TDA issues

d. Receive technical channel approval of the concept document by MACOM involved and OCCH.

e. Receive official command approval and support for the FLC concept and program.

f. Implementation of the FLC program.

VII. SUGGESTED PROGRAMS FOR FAMILY LIFE CENTERS.

The following list is intended to be descriptive of the type of activities which could be considered appropriate for a Family Life Center. The listing is only partial and does not limit the innovative responses to local needs.

a. PASTORAL COUNSELING AND EDUCATION (Examples):

Family and marriage
Divorce
Pre-marriage
Parenting
Family violence
Family systems
Groups
Substance abuse as related to family
Death, dying and grief

Child
Abuse
Development
Delinquency
Handicaps
Teens
Young Adults

b. ENRICHMENT (Examples):

Marriage Encounter
Marriage Enrichment
Personal Effectiveness Training
Retreats
Couples Communication
Family Communication
Courtship & Dating
Human Sexuality
Grief

c. INSTRUCTION, TRAINING AND SUPERVISION May be Provided to the following

Unit Chaplains
Lay persons
71M
Civilian students
CPE team training
Chapel staff

d. CONSULTATION AND REFERRAL

The Center should serve as a bridge builder to other helping agencies listed in para V a(2).

e. ADVISOR AND CONSULTANT TO THE COMMANDER

Family issues
Research on family ministry
Resource development
Books
Tapes
Audio Visuals
Skills
Retreats for families

VIII. CRITERIA FOR FAMILY LIFE CENTER DIRECTORS.

TITLE: Marriage and Family Ministries

Classification Guidance:

For positions which require personnel possessing advanced pastoral skills in the marriage and family ministries, including related management skills.

Identifies chaplains who have completed one year of post-graduate level clinical training focusing on the use of pastoral counseling to facilitate the solution of marital problems and the improvement of marriage and family relationships. Additionally, chaplains assigned this ASI must have OERs reflecting satisfactory service during the utilization assignment. Application must be made through the supervisory chaplain not later than the end of the second year of the utilization or upon reassignment if less than two years.

IX. EVALUATION AND MONITORING

a. Chaplain Board. The Chaplain Board will:

(1) Monitor programs to insure compliance with Chief of Chaplains criteria and policy.

(2) Make site visits to evaluate and provide professional assistance.

(3) Provide educational update and resources for Family Life Center chaplains.

(4) Convene a Family Life Steering Committee composed of representatives from OCCH, Board, USACHCS, MACOMs, and others, as needed.

(5) Recommend policy and program changes to the Chief of Chaplains.

b. MACOM Staff Chaplain. MACOM Staff Chaplain will:

(1) Insure proper utilization of chaplains in validated (AERB) spaces.

(2) Evaluate installation Family Life Center Programs.

(3) Make recommendations to OCCH.

(4) Supervise installation Family Life Center Programs, in accordance with OCCH guidelines.

c. Staff Chaplain. The staff chaplain will:

(1) Assist in the development and evaluation of local support requirements.

(2) Develop local criteria for assessing the Family Life Center program.

(3) Supervise the local Family Life Center program and functions.

(4) Coordinate training with the MACOMs, USACHCS and OCCH.

DATE: 1 September 1986

5 February 1980

APPENDIX

Advisory Council to the Chaplain Family Life Center

1. GENERAL. The Advisory Council will serve as advisor to the Family Life Chaplain. It will also function in any other manner which provides support and direction to the administrative and educational functions of the center in keeping with chaplain directives and Army regulations.

2. MEMBERSHIP. The members of the Advisory Council will be:

- a. The Staff Chaplain
- b. The Chief of Staff or his representative
- c. Commander, Troop Command
- d. The Provost Marshal
- e. The Director of Medical Activities
- f. Community Mental Health
- g. Community Health Nurse
- h. Representatives from other organizations as deemed necessary

APPENDIX II

Suggested Staffing and Equipment Guidelines for a Family Life Center

RECOMMENDED STAFFING

- 1 or 2 FLC Chaplains
- 1 or 2 71M (E-5 or above)
- 1 GS 03 or above secretary/receptionist

The variables would depend on the size of the post and the availability of chaplains. Determination would be a local responsibility.

SUGGESTED EQUIPMENT (Refer to Chapter 4, CTA 50-909)

- A separate building of 3000 square feet with carpeting
- Desks and chairs for staff
- 10 or more folding tables
- Drapes with lining or plain drapes and black out shades
- Air conditioning
- One portable lectern (self contained speaker system)
- 2 or 3 portable cassette recorders
- Coffee maker
- A music system (to act as a sound control screen)
- A complete kitchen (dishwasher, stove, refrigerator, ice maker)
- At least 50 stacking chairs
- 2 locking file cabinets - 4 drawer
- Video tape recorder system
- 10 3x6 foot book cases
- 2 literature racks
- Group room furnishings (easy chairs, etc.)

This list is not absolute, but a suggestion of what would be needed. Local needs might add to or delete from the listing.

POLICY NUMBER: 12

SUBJECT: Distinctive Faith Group

ORIGINATING DIVISION: Plans, Policy Development, and
Training

BACKGROUND: Historically the Army Chaplaincy has used the term "Major Faith Groups" when referring to Protestant, Orthodox, Catholic or Jewish Faith Groups. On 4 June 1975, the Armed Forces Chaplain Board approved the use of the word "distinctive" instead of "major" when addressing the matter of religious bodies or faith groups.

SYNOPSIS OF POLICY: It is the policy of the Chief of Chaplains that the term "Distinctive Faith Group" is the correct terminology for addressing religious bodies or faith groups.

DATE: 1 September 1986

POLICY NUMBER: 13

SUBJECT: Acceptance of Non-Military Civilian Personnel into
Chaplain Professional Training Programs

ORIGINATING DIVISION: Plans, Policy Development and
Training

BACKGROUND: Senior supervisory chaplains provide professional training opportunities at the installation/unit level for chaplains, other military members, and their families to enhance effectiveness of religious activities in the military community. Persons from the civilian community occasionally request permission to join training sessions such as: Clinical Pastoral Education, Family Life Training, etc.

SYNOPSIS OF POLICY:

- a. The civilian requesting chaplain sponsored/funded training must be currently involved in ministry to military personnel or their families, and be expected to benefit from and use the training in future ministry in the military community.
- b. The acceptance of a civilian should not preclude or delay the acceptance of a qualified and available chaplain or other military person into the program. The number of civilians admitted to the program will depend on the type of training offered and available resources.
- c. No appropriated or nonappropriated funds are to be used for the civilians in training other than nominal overhead expenses for training which cannot be identified on a per person basis.
- d. The Training program will not be developed for the purpose of meeting the civilian's educational requirements.
- e. Military family members may participate in training sessions/opportunities in accordance with the above criteria.

f. The civilian's request is coordinated with the MACOM Staff Chaplain and OCCH (DACH-PPDT), and approved by the Post Chaplain.

g. This policy applies solely to chaplain professional training, not to the job-related training of religious education teachers, members of the Parish Council, etc.

DATE: 1 September 1986

POLICY NUMBER: 14

SUBJECT: Non-Military Employment by Chaplains (MOONLIGHTING)

ORIGINATING DIVISION: Plans, Policy Development and
Training

BACKGROUND: This policy statement seeks to promote ministerial effectiveness by limiting outside employment, protect chaplains from legal actions, and guard the chaplain's image. Frequent abuse of the privilege of non-military employment have given necessity for a policy statement.

SYNOPSIS OF POLICY: Paid non-military employment of active duty chaplains involving ministerial duties will be limited to occasional supply preaching, sacramental ministry, and speaking engagements. These will be approved by supervisory chaplains prior to commitment and limited to 4 weeks in succession. Exceptions and extension may be granted by MACOM Chaplains, the USACHB President, and the USACHCS Commandant.

Voluntary obligations are not limited except as these affect duty performance.

Non-ministerial employment for pay will be in accordance with AR 600-50. The supervisory chaplains and the unit commander will determine whether the employment is commensurate with the officer and chaplain image. (See attached Policy Statement).

DATE: 1 September 1986

Policy #14

CHIEF OF CHAPLAINS POLICY STATEMENT NO. 14

SUBJECT: Non-Military Employment by Chaplains (MOONLIGHTING)

1. Non-military work by Army Chaplains potentially creates three problem areas:

a. The full time work of the chaplain can deteriorate to the point that professional duties are neglected.

b. Some professional non-military work can open the chaplain to legal actions involving conflict of interests and malpractice.

c. Some non-ministerial work is not commensurate with the image of the Army Chaplain.

2. The purpose of this policy statement is to enhance the ministerial work of the Chaplain Corps by limiting outside employment, and to protect those who might open themselves to legal action through their choice of non-military employment.

3. Paid non-military employment involving professional ministerial duties will be limited to occasional supply preaching, sacramental ministry, and speaking engagements.

a. Duration: 4 Sabbaths/Sundays in succession.

b. Level of approval: Supervisory chaplain, prior to the commitment.

c. Exceptions to or extensions of the 4 Sabbath/Sunday limit may be granted by the MACOM chaplain, the USACHB President, or the USACHCS Commandant for chaplains under their technical supervision. Copies of approved exceptions will be forwarded to the Office of the Chief of Chaplains, ATTN; DACH-PPDT.

4. This policy is not intended to limit voluntary obligations which are required by the tenets of individual faith groups.

5. Non-ministerial employment for pay will be IAW AR 600-50, para 2-6. The chaplain's commander and chaplain supervisor will determine whether the work is commensurate with the image of the Army Chaplain/Officer.

POLICY NUMBER: 15

SUBJECT: Utilization of Chapel Facilities for Marriage Rites

ORIGINATING DIVISION: Information, Resource Management and Logistics

BACKGROUND: This policy statement provides guidance regarding use of chapel facilities for marriage ceremonies/rites involving service members (soldiers) and their family members. In the past, many installations have restricted usage of chapel facilities to personnel holding valid ID cards, often effectively denying to a soldier's immediate family member, the sacrament/ordinance of marriage, because the family member no longer held an ID card. This policy statement corrects this situation.

SYNOPSIS OF POLICY: Active duty soldiers will be afforded use of chapel facilities for marriage rites involving immediate family members (sons, daughters) without regard to ID card status of the family member, providing:

- That a military chaplain either serves as officiant/celebrant or is responsible for the service.
- That use of the chapel facility does not conflict with services of worship or other programed activities.
- That the prospective participants have met the established religious requirements of the chaplain or clergyperson who will perform the ceremony/administer the rite.

DATE: 1 September 1986

OFFICE CHIEF OF CHAPLAINS POLICY STATEMENT # 15

SUBJECT: Utilization of Chapel Facilities for Marriage Rites

1. The purpose of this policy statement is to provide guidance regarding the use of chapel facilities for marriage ceremonies/rites.

2. Currently, on many of our larger installations where we have attractive, historically significant or otherwise impressive chapel facilities, we experience a demand for their use for weddings, on a seasonal basis. In most of these cases, the installation chaplain has established a policy (SOP, in accordance with AR 165-20) which essentially restricts usage to personnel holding current ID cards, on a first-come, first-served basis.

3. Under this policy, service members have been refused use of the chapel facilities, because the family member (son or daughter) who was to be married was not a current ID card holder, and was therefore considered an ineligible user. Since most of these cases involve senior officer or enlisted personnel with many years of service, bad feelings and a sense of having been denied a soldier "right" are often the result.

4. There are at least two questions at issue: First, who is the true beneficiary of the service or entitlement? Second, what is the limit or extent of our responsibility to provide services to the soldier and/or his/her family members?

a. When a chapel facility is used for a wedding of a family member, the true beneficiary is the sponsor (parent) of the bride (or groom). It is really the sponsor who is arranging for (requesting) use of the facility.

b. Since the solemnization of a marriage is considered by some denominations a sacrament, and by others, at the very least, an ordinance, denial of use of the facility is tantamount to a refusal to extend such services to family members.

c. The chaplain must minister to needs of the soldier in the widest sense. It is therefore appropriate to extend ministration or ordinance/sacraments to the soldier's family members, even if they no longer hold current ID cards.

5. Active duty soldiers will be afforded use of chapel

Policy Statement #15 (continued)

facilities for marriage rites involving immediate family members (sons, daughters) without regard to ID card status of the family member, providing:

a. That a military chaplain either serves as officiant/celebrant or is responsible for the service.

b. That use of the chapel facility does not conflict with services of worship or other programmed activities.

c. That the prospective participants have met the established religious requirements of the chaplain or clergyperson who will perform the ceremony/administer the rite.

6. This policy is not intended to usurp the prerogatives of installation chaplains regarding local chapel SOPs. Rather, it is to ensure that active duty soldiers and their family members receive the full benefit of chaplain ministry. This policy does not apply to family members of retired personnel.

POLICY NUMBER: 16

SUBJECT: Confidentiality & Privileged Communication

ORIGINATING DIVISION: Plans, Policy Development and
Training

BACKGROUND: AR 165-20 does not establish a clear policy regarding the disclosure of confidential communications to chaplains or chaplain assistants. Therefore, there is some confusion among chapel personnel regarding their duty not to disclose certain information.

SYNOPSIS OF POLICY: A chaplain's office as clergyperson and ability to provide spiritual assistance to soldiers and their family members may be determined by how carefully confidential communications are handled. Accordingly, chaplains and chaplain assistants must know and understand legal and professional standards of their duty not to disclose confidential communications. Otherwise, the sanctity of privileged communications may be violated and other sensitive information may become the subject of "gossip."

There are two categories of confidential communications: privileged communications and sensitive communications. Each differs in definition and has different nondisclosure requirements.

1. Privileged communications.

a. Definition. Any communication to a chaplain or chaplain assistant given as a formal act of religion or as a matter of conscience; i.e. any communication made in confidence to a chaplain acting as a spiritual advisor or chaplain assistant aiding as a spiritual advisor.

b. Uniform Code of Military Justice (UCMJ) related testimony. A chaplain or chaplain assistant may not disclose

Policy Statement #16 (continued)

a privileged communication at courts-martial or other judicial or administrative hearing in which Military Rule of Evidence #503 (Communications to Clergy) is applicable. Under this rule the privilege belongs to the declarant, and unless this person expressly waives the privilege, the chaplain or chaplain assistant cannot disclose the information given in the act of confession. If a military judge or other presiding official determines that no privilege exists, a chaplain may have a legal obligation to testify. Failure to comply with the ruling of the court may result in punitive or adverse administrative action.

c. Other disclosure. For all purposes other than those covered in subparagraph 1.b above, a chaplain or chaplain assistant may not disclose a privileged communication unless the declarant expressly permits such disclosure. If the declarant waives the privilege, the chaplain is still governed by the tenets of the chaplain's faith in deciding whether or not to disclose confidential information.

2. Sensitive communications.

a. Definition. Any non-privileged communications to a chaplain, chaplain assistant, or other chaplain personnel, which involves personally sensitive information that would not be a proper subject for general dissemination. Such sensitive information may include knowledge of a soldier's attendance at an Alcoholics Anonymous program, a person's treatment by a psychiatrist, a prior arrest, or civilian hospitalization.

b. Disclosure. Sensitive communications may not be disclosed unless the declarant expressly permits disclosure. They should be guarded with the same protection as privileged communications by the chaplain, chaplain assistant, and other chapel personnel.

Situations may arise where legal protection for chaplains and chaplain assistants is not provided by the rules of evidence or state statute, or is not clear from current court decisions. In cases of this kind, chaplains are advised to seek legal counsel from the Staff Judge Advocate or policy guidance from the Office of the Chief of Chaplains.

In the final analysis, chaplains must be guided by their individual consciences, the tenets of their faith, and the

provisions of their ordination vows. While legal protection may not be available for every instance of faith and religious practice, this Office will provide moral and branch support for chaplains who stand on the tenets of their faith in regard to confidential communications. The importance of confidentiality to the Chaplaincy, and ultimately the value of our profession to those we serve, will be determined collectively by the daily practice of confidentiality by individual chaplains and all chapel personnel.

3. This policy applies to all chaplains in the performance of their duties as chaplains.

DATE: 1 September 1986

POLICY NUMBER: 17

SUBJECT: Command & General Staff College (CGSC)

ORIGINATING DIVISION: Personnel and Ecclesiastical Relations

BACKGROUND: DA policy requires all officers to complete the Combined Arms Service Staff School (CAS3) prior to enrollment in CGSC (correspondence or Reserve Component)

The Chief of Chaplains recognizes that professional training is an essential part of the professional development and growth of chaplains and prepares chaplains to provide ministry in demanding situations.

SYNOPSIS OF POLICY: It is the policy of the Chief of Chaplains that all chaplains in the grade of captain and major, who have not completed CAS3, must request a waiver from this office before being enrolled in the correspondence or Reserve Component of CGSC.

DATE: 1 September 1986

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